The Great Propitiation; OR, CHRISTS SATISFACTION; AND Man's Justification by it upon his FAITH; that is, Belief of, and Obedience to the Gospel.

Endeavoured to be made easily intelligible, and to appear rational and well accountable to ordinary Capacities; and so more lovely and amiable. In some Sermons preached, &c.

By *JOSEPH TRUMAN*, B.D. late Minister near *Nottingham*.

The Second Edition Corrected and Enlarg'd.

LONDON, Printed by A. Maxwell for R. Clavell, in Cross-key Court in *Little Britain*, 1672.

ST. ASAPH CATHEDRAL

The Great Propitiation, &c.

Rom. 3. 24, 25, 26.

Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God To declare, I ſay, at this time, his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus. τὴν ἐκ πίστεως Ἰησοῦ That is, of the faith of Jeſus, of the Chriſtian Faith.

MY Deſign here is, to make the Chriſtian Religion, in theſe great parts of it *Chriſts Satisfaction*, and *Mans Juſtification* by it, plainly accountable, and ſo more amiable unto you.

I shall enter into the Body of this Discourse, by these præliminary steps.

1. God having created man a rational creature, capable of moral government, is, by immediate resultancy, his King and Governour, and so giveth him a Law, which was not only a Law with a Commination, but a Covenant with a Promise of eternal Happiness, upon perfect and perpetual Obedience; and, as a Law, threatned Death upon every Disobedience. *Cursed is he that continueth not in all things written in the law to do them.*

2. Man loseth all: becometh obnoxious to the Curse: to such a Curse as might make us say with *Moses*, We exceedingly fear and quake, when we hear, or speak, or think of it.

3. What should God now do? Should he pardon? Should he let go this hold of us? Should this horrible Threat and Sanction of the Law vanish into smoak? We would be apt indeed through self-love to say, Yea, by all means pardon us, and do not inflict the Penalty. But could give

no

no reason, but, Pardon us, right or wrong. But this is as if an offender should say, The Law is just and equal, execute it therefore upon others, but spare me, it is I: as if a weak Mother should say, when her Son is convict of Felony, Spare him, he is my Son. But these words are not dictates of Reason, but meerly of folly, self-love, and interest. All mercy is not a vertue, but that which will consist and comport with other perfections of Wisdom and Righteousness; otherwise it is a blemish, weakness, and foolish pity.

I grant here; The Truth of God would be no hinderance to this Pardon: For a Rector and Law-giver by meer threatning, by making a Law with an annexed Penalty, doth not in so doing part with his supra-legal Power, with his Power of dispensing with his Law, except he reveal that he will not in any case dispense with it: For, Threatnings of themselves do only constitute the dueness of punishment, and make the Offender obnoxious: Promises indeed give a

right to the party to whom they are made: which the party promising cannot dissolve, or take away without his consent; and to break them, would be falshood and unfaithfulness. If a Parent threaten to beat his Child if he commit such an offence, he is ordinarily bound so to do; it [illegible] sickleness and a loosing [illegible] authority (which he is bound [illegible] to do otherwise; but he [illegible] bound, as to be guilty of [illegible] if he do otherwise, you [illegible] say he lyed. Threatnings immediately and essentially do only constitute this, That the Rector shall have this authority over you, which he may at his pleasure execute; and it would be to destroy government ordinarily, not to execute them, not to keep his laws sacred and inviolable: But he that threatneth, may yet pardon, without being guilty of untruth; his truth doth not hinder, but other things. And we are sure, God hath not executed this Law; else all offenders had utterly perished; for it threatned the offenders. And Truth doth

doth as much oblige to inflict it on the offenders, as to inflict it at all. Now these things ordinarily hinder Governours from dispensing with their Laws; and so they would be hinderances unto God here from meerly pardoning.

1. Should God meerly pardon; This doth not become a Governour that hath made a Law in wisdom; to do so, would be to cast an imputation on himself of weakness, either in Power or Wisdom: In Power, as if he was weak and unable to vindicate his injured Law: In his Wisdom, as if he thought his Law unequal, or rashly and unadvisedly made; and as if he thought his injured Law unworthy of a vindication. Meerly to pardon, would be to cast dirt in his own face, and to prostitute the honour of his Power, Wisdom, and Holiness, through foolish pity, as if his Law was not holy, just, and good.

2. Should God meerly pardon, it would be to weaken his rule and government over Angels and Men. To suffer men to trample on the Majesty

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of God, without a vindication of his Honour, would be to encourage offenders by impunity. That Rector is guilty of violating the authority of his own Laws, that executeth not the threatned severity of the Laws against offenders. And if God should do thus, we might put the Apostle's question, How should God judg the
Rom. 3. 5. world? *How should he then rule the world?* Who but they would have said. If God dispense once so lightly with his threatnings, and without a valuable satisfaction, why may he not do so again? and who will value his threats? To ask for this, That God would meerly pardon; would be to ask, That God would cease to be King of the World; and he might say, as *Solomon* to *Adonijah*, *Let him ask the kingdom also as well as ask that which in honour I cannot grant.* How could he maintain State, and Court, and Government in the World, if he make himself appear so facile and fickle. Thus you see reasons why God should not pardon and dispense with his Law. Mercy to pardon,

don, would have been an intolerable foul blot and ſtain in the face of that his Government, wherein he deſigned to pleaſe himſelf in the diſplaying and contemplating the glory of his Attributes.

4. Should God therefore execute the Law according to the threat upon all offenders to all eternity; this indeed would be juſt and righteous, and plain without difficulty; and we muſt have ſaid, Thy ways, O Lord, are equal, for ours were unequal: But then theſe inconveniences had followed:

1. God would have loſt the glory of this Goſpel-Juſtice, this kind of Juſtice, this wiſe and ſtupendious Juſtice, of this Juſtice and Righteouſneſs in a Myſtery; the glory of being juſt and merciful, puniſhing the juſt for the unjuſt; of laying the chaſtiſement of others peace upon his innocent Son; which is a glory of Juſtice beyond that (as I ſhall make appear) which would have been in executing it upon all men to all eternity.

2. He

2. He would have loſt the glory of his Mercy, the glory of that Grace and Mercy which fills the hearts of his people with love, and the mouths of Men and Angels with high praiſes of God, and lays the greateſt obligation on the World.

3. All Religion had utterly periſhed out of the earth, *truth had fallen in the ſtreets, and righteouſneſs periſhed from the earth*; there being no forgiveneſs with him that he might be feared, there would have been no fear, no filial fear of God; no love to God, he not beginning in love to us while enemies; no coming to God, for he that cometh to God, muſt believe that God is, and that he is a rewarder of ſuch, coming and returning to him; no hope and ſo no motion, hope being the ſpring of obedience. There would have been no foundation for Religion in the World.

4. All mankind had utterly periſhed, and ſo we might have cryed, as they over *Benjamin*, of a Tribe being fallen in *Iſrael*. So a Tribe, a whole

whole Tribe, a goodly Tribe of the Creation had been utterly loſt; ſuch a Tribe, ſuch a beautiful Piece of God's Creation, that ſometimes it is called *all creatures*, and *every creature*. As if a Man was the whole Creation, being ſo conſiderable a part of it. It was not ſo with the Angels; it was only ſome of them that left their firſt eſtate, and ſo ſome of them reſerved in chains of darkneſs; but here it would have been all. Some of the Trees of that Heavenly Paradiſe were left ſtanding; but all the Trees of this our Earthly would have been for Fuel, and not one for Fruit. Mark. 16. 15. Col. 1. 23

I mention not theſe things, as if God needed to value them, or as if he muſt be moved with them, ſo as that he could not do otherwiſe than he hath done. No, we muſt ſtill ſuppoſe, as it were, a great conteſt between his Mercy or Pity, and his ſtrict Juſtice; his Juſtice enclining him to execute it upon the offenders; and his Mercy prevailing and carrying away the day, to provide and accept

accept of an Offering, a Propitiation.

But I bring in these, to shew, there were great reasons to dispense with the Law, if it might be done with safety to his other Attributes. And these great ends will so far support and maintain such a dispensation with the Law (if there can be found out a compensation, a due reparation, to the injured Law, to do it with honour and justice) that he cannot be accused of Levity, of being fickle, of dispensing with it lightly, upon slight grounds and motives; but upon sufficient ones, though not necessary ones: For though Legislators may dispense with their Laws, yet it is a weakness to do it upon sleight or no grounds.

5. Had God said to faln man, as *Moses* once to *Pharoah*, Glory over me in this; take thou this honour over me, to appoint the time when the Plague of *Frogs* shall be removed: So, had God said, Glory over me; take this honour over me, to appoint what I should now do for you: Had

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a motion? Who durſt have let ſuch a thing enter into their thoughts, The juſt to ſuffer for the unjuſt, God for Man? which yet God freely offered and gave.

6. Though this way I am ſpeaking of, could not be of Humane or Angelical Reaſon's ready finding out, yet it would be of right Reaſon's ready acceptance when found out. Right Reaſon would ſay, Could God now find out a way to diſpenſe with, and not execute the Law, and yet keep up the repute of the Law, and of his Honour and Juſtice, as high, as if it had been in the very word executed; could he find out a way, not to execute this direful Threat, and yet ward off thoſe unbecoming reflections of not being Holy, Juſt, and a Hater of Sin; and of not being of purer eyes than to behold Iniquity unrevenged; and to keep and ſecure the Creature ſtill in obedience, ſo as no encouragement to come to tranſgreſſors of his Laws for the future; this would be the way that the Reaſon of Men and Angels would acquieſce, and take delight

delight and complacency in. But alas, we despair of finding out such a way; but whether such a way can be found out (as he said of dry bones living) Lord, thou knowest.

7. Now this is that way revealed and brought to light by the Gospel that I am to speak of.

The Sum of the Text is comprehended in this Proposition.

Doct. *Jesus Christ was set forth by God to be a Propitiation and Expiation, a Price of Redemption for Sin and Sinners, that God might be just, and the justifier of him that believeth in Jesus.*

I shall speak of this by parts lying in the Text, following the natural order of the things.

1. God set him forth, προέθετο. The word that is here translated *set forth*, signifies either to fore-ordain, or set forth: either *ante decernere*, or *in medium proferre*. I shall speak something

thing of it in both Significations.

1. God fore-determined, fore-ordained him a Propitiation. And so it is in the Margent of your Bibles. This Propitiation was of Gods own
Dan.6.14 invention. When *Darius* perceived how *Daniel* was ensnared by his Decree, by his Law, he was greatly troubled. He was foolishly righteous over-much; and was averse (through care of his Honour) to cast disrepute on his Law, though unjust, and the greatest injustice would be in executing it. We read, he set his heart on *Daniel* to deliver him, and laboured (that is in contriving) till the going down of the Sun, but could not find a way to do it, and keep up the repute of his Justice, and of his freedom from unadvisedness, fickleness, and inconstancy with himself. But our God set his heart on us to deliver us from the roaring Lion of Hell, and found out a way to do the creature good, and himself and his Law no dishonour. I have found a ransom, not by advice or consultation with others; He alone contrived it,

invent-

invented it, it was God himself that provided this Lamb for a Burnt-offering, it was εὕρημα οὐράνιον. Christ crucified was such wisdom as none of the Princes of this World knew. The Angels desire παρακύψαι, with stooping down to look into these things. He alludes to that, that the *Cherubims* were pictured with their faces looking down upon the Propitiatory. The Angels knew not these things naturally, they were hid in God, and made known to them; and not made known to them immediately or primarily, but by the Church, but by the Revelation made to the Church. The Apostle speaking or preaching of the unspeakable riches of Christ, he addeth, *To the intent that now unto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God.*

1 Pet. 1. 12.

Exod. 25. 10.

Eph. 3. 9. 10

How we admire them that find out Inventions, rare Inventions, especially if beneficial ones to the world! how should we adore that Wisdom that found out this Expedient for the salvation of the guilty Rebel-world?

Here is heighth and depth, length and breadth of Wisdom, to pardon and punish both together; to display riches of Mercy and Grace, without derogation from his Justice. This was that *abyss* the mind of man could not fathom: for things so far asunder, so distant in their own nature, as greatest Mercy and greatest Justice, to be made to meet and concentre, was a wonderful plot and contrivance of Divine Wisdom, ever to be adored; and being now revealed, appears Wisdom to men that are perfect, yea, to all men sober and sound in their Intellectuals that hear of it.

Again, If God thus fore-ordained him a Propitiation, How weak and wicked is *Socinus* his arguing, who argues just contrary, That he cannot be a Propitiation, a Satisfaction, because we grant, God fore-ordained him, set him forth to be so. He argueth thus: God was not at odds with men, not angry with men, because he found out this way; therefore God was appeased, his Justice satis-

satisfied before; he was reconciled before, and so needed no Propitiation to make him reconciled to the World, else he would not have ordained, or given Christ thus. All that this Argument of his proves, is this, That God, though he was (as things stood) necessarily an Enemy by virtue of his strict Justice; yet he was such an Enemy as desired to be atoned or appeased. Like that we read of his command to *Job*'s three friends, *My wrath is kindled against thee and thy two friends* (saith God to *Eliphas*) *therefore take seven bullocks, and seven rams, and go to Job and offer, &c.* One may as well argue God's wrath was not kindled against them, though he saith it was, because he directeth to means how to appease his wrath; whereas it sheweth he was angry, but willing and desirous of atonement, in that he sheweth means how to come into his favour. The love of God, that set Wisdom on work to find out this of Christ, was not the love of one that was bound in Honour and Justice to Job 42. 7.

be an Enemy, that is, to execute the curse upon us, as things stood; but of one desirous of finding out a way that he might with safety to his Honour and Justice be a Friend as a Rector.

2. The word signifies (as it is translated) *set him forth.* The death of *Christ*, the making *Christ* a *Propitiation*, was of Gods ordering and disposing. God set him forth to dye. Not a Sparrow falleth to the ground without Gods Providence, much less the Son of God. They did no more, nor otherwise in crucifying Christ, than what Gods determinate Counsel had appointed. The sufferings of Christ were Heavens Counsel, and Hells Suggestion, and Earths Execution; the effect of Gods goodness, the Devil's malice, and the Jews hatred: Acts 13. 29 *When they had fulfilled all things that were written of him, they took him from the tree and put him in a Sepulcher. Ought not Christ to have suffered these things and afterward enter into* Isa. 53. *glory? It pleased the Lord to bruise him.* God was never so pleased with any

any thing in the world, as with the Sufferings of Christ, they were a sweet-smelling Sacrifice; and yet never so displeased with any wicked act, as with the betraying, accusing, and condemning of Christ. He decreed and ordered the death of Christ, delighted in the thing alone, in some sense; but had the greatest hatred against the wicked cruel actors of it. *Whom you slew with wicked hands*, and so with wicked hearts. God decreed Christ should dye a cursed death, that we might live; but their hearts thought not so it was in them to destroy. *You intended it for evil, but the Lord turned it for good* (saith *Joseph* to his Brethren). We see God hath an ordering hand about sins, an active providence about sins: *Ye sent me not hither, but God.* God hath his good will and pleasure by mens evil will. The *Jews* did what they did to satisfie their rage and lusts: but God ordered it to save our souls. God could have hindered the death of Christ, but then he had hindered his own counsel and promise. Yet take

Gen. 50. 20.

heed of the other extream. God stirreth up no man to ſin. *Gataker* tells us, that that difficult place, 2 *Sam.* 24. 1. ſhould be read paſſively, *he was ſtirred up*, *incitatus eſt*, viz. from his own heart, as the *Jewiſh* Expoſitors commonly; or by Satan, as 1 *Chron.* 21. 1. and brings many inſtances of it. But however, we muſt underſtand that, and ſuch places, by leaving them to temptation, and their own hearts; as when it is ſaid, God hath bidden *Shimei* curſe. And to ſpeak of the thing in hand: God in his Providence ordered all, to ſuch a concurrence of circumſtances, that the death of Chriſt was brought about without any violence or force offered to mens wills; only God actively ſendeth Chriſt (whom the wicked hated, becauſe of the light of his Life and Doctrine) to *Jeruſalem* to the Paſſover, and actively taketh off reſtraints from them, ſo that there is no man or thing to hinder them from doing what they would; and then God leaveth them to their own hearts and wills, and they

Gataker's Gods eye upon *Iſrael.*

they wickedly crucifie him. So that we are not to thank the Devil, nor the Jews, for what their wickedneſs was inſtrumental to bring about; for as God is no way acceſſary to their malice, cruelty and wickedneſs; ſo neither do they partake of Gods righteouſneſs in ſuch acts, wherein he declareth his righteouſneſs. Therefore God uſeth after to burn the rods of his anger, and this curſed act brought ruin on this Nation, and a curſe on their Children and Poſterity to this day, they not repenting of their ſin. If God had not a diſpoſing ordering Providence about ſins, God could not be ſaid to puniſh or chaſten his people; for their corrections are for the moſt part, by their hatred and malice, the ſins of wicked men. Suppoſe Gods ways above our ways, above our reach, as in ſome things they are, ſhall we ſay, They are unrighteous, unjuſt, when he ſets Him forth a Propitiation, that he might be juſt.

2. *Jeſus Chriſt.*] Set forth Jeſus Chriſt, God-Man, God and Man in

one Person; *Emanuel*, a Mediator, a Middle-person, not only in Office, but in Nature, partook of both Parties; not like the *medium negationis*, but *participationis utriusq; extremi*. So that we need not take up *Job's* dark complaint, *There is not a days-man between us, to lay his hand upon us both*; *i. e.* Is not an Umpire to day our differences. There is indeed a great distance, yea, a contrariety between God and us; but though far asunder, he can reach both parties; he is both, can lay his hand upon us both.

He is truly God, *Of whom as concerning the flesh Christ came, who is God over all blessed for ever.* Called the true God and everlasting life, God manifest in the flesh.

He is truly man, the Word was made flesh; not only appeared in flesh as formerly, but now made flesh.

1. He must needs be Man, that he might be near ad in to us, our Goel; that as man sinned, man might suffer, [illegible]; that there might be

as

as little alteration as might be in the execution of the threatning: that, *as by the offence of one man*, one a-kin, one near to us, *death came on all*; *so by the righteousness of one man*, one near a-kin, *righteousness and life might come on all*: that as man was to be redeemed, man might pay the price. He came as near us as could be in a close union; so that the Members in some sense may be said to have suffered in their Head. *For both he which sanctifieth* (that is, by way of expiation, for so the Author to the *Hebrews* often useth the word) *and they which are sanctified, are all of one*; of one mass, lump, of one and the same nature: *for which cause he is not ashamed to call them brethren.* Heb. 2. 11 *Forasmuch then as the children* (that is, they to be redeemed) *are partakers of flesh and blood; he also himself took part of the same, that through death, &c. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High-Priest, to make reconciliation for the sins of the people:* Verse 14. Verse 17.

for

for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

2. He must needs be God that suffered; not only to support the humane nature in bearing wrath due to sinners, that it might overcome death, that it sink not under the weight (as Exo. 27. 2 the Altar of Wood was to be covered with brass, that it might not be consumed with the fire) but to give worth to the sufferings, to make them satisfactory, that the dignity of the person might add virtue and value to the sufferings.

And *Socinus* his Objection here is contrary to all Reason, *viz.* That because the Divine Nature did not suffer, it cannot be considered in the sufferings. One may with as much reason say, It is all one whether you strike a private man or your Prince, because the stroak lighteth on the body immediately, and not on the dignity; & it is all one whether you strike a stranger or your Father, because the stroak hits the body immediately, and not the relation of the person.

The

The Scripture placeth the emphasis, the value of the sufferings, in the worthiness of the person, in being God. *God redeemed the Church with his own blood. If the blood of Bulls and* Acts 20. 28. *Goats sanctifie to the purifying of the* Heb. 9. 14 *flesh, how much more shall the blood of Christ, who through the eternal spirit* (that is his Divinity) *offered himself, purge your Conscience*, &c. *Being in the form of God, and thought it no* Phil. 2. 6. *robbery to be equal with God, made himself of no reputation, and took on him the form of a servant, humbled himself, and became obedient to the death of the Cross.* Hence called the 1 Pet. 1. 19. precious blood of Jesus Christ. *The blood of Jesus Christ his Son that cleanseth us from all sins.* 1 John 1. 17

So that if any should ask, What Justice, what Equality is there in this commutation, one suffering for many? It may be answered, He was but one, but he was One worth Ten thousand of us; the Prince of Life was killed, the Lord of Glory crucified. The blood of a man is of more value than the blood of a beast; the blood

of

of a King of more value than the blood of a common man; but the blood of God, of more value than Ten thousand millions of Kings. Here then is a high price indeed, the King of Kings, and Lord of Lords, the King of Heaven and Earth's Son, for Traitors and Traitors Sons. The Man that was Gods fellow was smit-
Zac. 13. 7. ten. *Thousands of Rams, and Ten thousands of Rivers of Oyl*, could not have bore proportion to such a suffering for satisfaction. This is more than if all the men in the world had eternally perished; and doth more keep up the repute of the Law, before Angels and considerate men. *Set forth Jesus Christ to declare his righteousness.* It declared it indeed.

3. *To dye*] To dye, this we have in those words in the Text, *Faith in his blood.*

Object. Could not God have declar'd his righteousness, and his hatred of sin, and have kept up the repute of his Law, and have made that honourable in dispensing with it upon a less

a less consideration? Would it not have been penalty enough, satisfaction enough, for Christ only to have taken upon him our nature, though he had lived as King of kings, attended with Princes, Kings, and Emperors? Or, however, to have taken on him the form of a Servant, though he had not dyed? Or yet would it not have been enough if he had undergone some little part of his suffering? Would not some one or few drops of his blood have sufficed, as those shed in his Circumcision? Some of the Ancients have spoken strangely concerning these things; but Pope *Clement* the sixth, most strangely: for by his Decretal-Epistle he hath determined this difficulty so rationally in the account of Canonists, that it is inserted into the body of the Canon-Law, *Extrav. tit. Unigenitus*, viz. thus: One drop of Christs blood was enough to save the world; and therefore the over-plus of it is laid up in the Treasury of the Church, to be given out by the Popes, in Pardons and Indulgences. But we are sure,

ſure, God thought it not ſufficient. By his blood is meant death. But yet there remains a ſeeming difficulty, which I never ſaw or heard endeavoured to be anſwered, except by the Pope, as I ſaid; and therefore I ſhall be the more large in anſwering of it: and thus it lies: We are ſure that God's becoming man was more than if all the men in the world had ceaſed to be: and then on the other hand, God was not ſo prodigal of his Sons blood, as to have poured it all out, if one drop would have ſerved the turn, and anſwered the ends of Satisfaction for which it was ſhed.

Anſ. I ſhall anſwer it plainly in theſe few Propoſitions.

1. Chriſt's Sufferings were not proper ſolution, a payment of the ſame; but a ſatisfaction: a refuſable, though valuable conſideration. His Sufferings were not an execution of the Law or Threat, but a Satisfaction that it might not be executed. See this more fully explained afterward.

2. Sa-

2. Satisfaction consists not in *indivisibili*, in a Mathematical point, that we can say, Just so much is just, and no more.

3. Satisfactions being refusable payments, one may require more than a valuable consideration, without any injustice; yea, as much more, as wisdom seems meet. If some useful member in a Commonwealth (as a man fit for a General) should commit some crime which he is to be banished for by the Laws of the Land, and some Noble-man should intercede to the Rector, the King, and offer himself to be whipped through the City to save this mans banishment; here, though the whipping of a Noble-man be a greater matter intrinsically, and of greater value; yet if he (to keep up Law and Justice) should refuse to accept of this offer, here is nothing of injustice; yea, suppose five Nobles should then offer themselves to be used in like manner, there is no injustice if he should say, I will not pardon him except ten Nobles will be thus treated to save his banish-

ment:

ment: Here is nothing of injuſtice, becauſe it is only a Satisfaction; it is refuſable, and he may refuſe *in infinitum*, though a thouſand ſhould thus offer themſelves.

4. Thoſe are more honourable Satisfactions, and do more anſwer the ends of Satisfactions, that are of greater value than the penalty it ſelf: the greater the Satisfaction is, it doth by ſo much the more ſpeak inexorable Juſtice, and ſhew how little ground offenders have for the future to expect pardon and impunity.

5. Thoſe are more honourable Satisfactions, *& cæteris paribus*, that keep as near as may be to the penalty threatned by the Law; becauſe they repreſent the penalty more lively, and call it to mind more effectually. As if the Noble-man himſelf ſhould be baniſhed to ſave the others baniſhment, rather than be ſcourged or pay money. The known ſtory of *Zaleucus* is worth relating here. This *Zaleucus* was King of the *Locrians*; and he deſigning the welfare and reformation of his people, makes

makes many good Laws; amongst which this was one, *That whosoever should commit Adultery, should lose both his eyes.* The Prince and Heir apparent was found guilty; the King resolves to execute the Law on his Son; the people intercede in his behalf, (and no doubt would shew him a great necessity of dispensing with the Law; it would damage the Commonwealth to have his Successor blind): At last overcome with their importunities, he finds out this expedient to keep up Law and Government; he put out one of his own and one of his Son's eyes. Suppose *Zaleucus* had cut off both his own arms, or had put out out one of his Son's eyes and cut off his own right hand, it would wonderfully have declared inexorable Justice, and they would have had little ground to have upbraided him with partiality; for there was some necessity to dispense with the Law, and it was done upon a dreadfully awing consideration; and his Subjects would have had very little encouragement to transgress in

hope of relaxation of his Law for the future. But yet it more kept up the repute of the Law, when he did keep so near the very penalty of it self. Here were exacted two eyes, his own and Son's.

This is Answer enough to this Question. God though he could for the reasons formerly mentioned, admit of change of persons; yet he thought it not good in wisdom to admit change of penalties; or however as little a change as was necessary for the main ends, that we might be saved, and Christ overcome death, and be compleatly a Redeemer. Death was threatned, and Death shall be inflicted and without blood there shall be no remission. Yea, Soul-death was threatned, and shall for some time be inflicted; and if man could not see Soul-suffering, yet Angels might; yea, and men might in some measure, by his crying out, by his sweating of clods of blood, and by his telling us of it, and God attesting whatever he testified, by Miracles.

So

So that whatever intrinsecal value a little penalty inflicted on Christ might be of (which I have you see freely granted) yet God made account, that a little penalty inflicted on Christ, would not be enough to declare his righteousness, but would have some great and wonderful sufferings, to awe the World, Men, and Angels; to declare his hatred of sin, and how difficultly he obtained of himself to dispense with his Law; and how little hope transgressors may have of impunity, that shall make their condition hopeless the second time, by refusing Christ and Mercy. God would have satisfaction to the purpose, plenteous redemption, a plenteous price of redemption, good measure, pressed down, shaken together, and running over. You see there is no inconveniency in saying, He hath received at the Lord Christ's hand double for all our sins. God will magnifie his Law, and make it honourable for his righteousness sake, saith the Prophet. He means I suppose in the punishing of transgressors;

Isa. 42. 21

sors; and indeed God hath magnified his Law, and made it honourable in this way of pardoning transgressors. All the Earth should be filled and resound with the glory of this Justice.

Thus you see this part, *He set him forth to dye.* And under this head I will set before you these six Qualifications or Modifications of his death.

1. He dyed a grievous painful death, that God might be just, *&c.* His whole life was indeed a continued suffering of God, a continued abasement. It is observed, we read of his weeping, but never of his laughing. This I know doth not prove he never did laugh; and, suppose it did, it would not prove it unlawful for us; for what was the power and faculty given for? If for use, we are sure it was not to laugh at spiritual things. It may be he never did laugh; it is possible that never smile was seen on that face that was to be the cause of our joy, laughter and cheerfulness. He was ever and anon

anon thinking of the bitter Cup he was to drink for our health. One of the braveſt days that ever he ſaw in the days of his ſervitude, was the Transfiguration-day, when *Moſes* and *Elias* appeared with him in Glory; yet then it is added, *and they talked of his decea ſe*.

His whole life was a life of ſorrows. Faith in his blood doth not exclude his obedience, and other parts of his ſufferings; but all are comprehended under this moſt eminent part, which was moſt grievous and painful to body and ſoul.

1. His Body: What torments did that endure? What ſcourgings, piercings? and the exquiſiteneſs of his bodily temperature and conſtitution, would augment his torture; He had not dulled and blunted his ſpirits and ſenſe by intemperance.

2. His Soul: What puniſhment of ſenſe was there on his Soul in his Agony in the Garden; when he ſweat as it were clods of blood, and complained, *My ſoul is exceeding ſorrowful unto death*: and an Angel was fain

to comfort him, when he cryed, *Father, if it be possible let this cup pass:* sure there were some dregs, some gall and wormwood in his cup. What punishment of loss, when he cryed out, *Why hast thou forsaken me? We hid as it were our faces from him,* saith the Prophet; but this was a small matter in comparison of God's hiding his face. His Disciples forsook him, but he complains not of their forsaking; but, *why hast thou forsaken me?* If it be asked, What need of soul-suffering, soul-trouble, was not bodily enough? It is answered already, God would have sufferings as near the same threatned as could be; would dispense as little with the Law as might be. How are the *Socinians* here upon the rack, when to give an account of his crying out and discomposure beyond the ordinary rate of Martyrs, for they shouted and triumphed; since they maintain he suffered no otherwise, and on no other account than they did, only to attest the truth, and leave us an example of patience. They make his groaning heavier

heavier than his ſtrokes, if he had no more of bitterneſs in his Cup than they.

2. A ſhameful death. God ſet him forth to a publick, notorious, ſhameful death, that he might be juſt, *&c.* It was at a ſolemn time, the Paſſover, when the *Jews* were come from all parts of the Land, and Proſelytes and others from remote parts of the World, and at the moſt publike place *Jeruſalem.* Then and there the God of Heaven was ſpit on, ſtripped, and whipt naked in the ſight of the multitude, crucified before all *Iſrael*, and in the ſight of the Sun. All Nations have as it were by conſent agreed, that hanging on a tree, crucifying, ſhould be the moſt contemptible death of the vileſt of Creatures, and vileſt of men. *Whom you ſlew, and hanged on a tree:* the emphatis of the ſhame, is, *hanged on a tree. So endured the Croſs and deſpiſing the ſhame.* It is a ſhame for a King to ſuffer an ignominious death, how much more for God?

Acts 5.20

He ſuffered as a Malefactor, as a

Traytor againſt *Cæſar* his Prince, as a Blaſphemer of his God, as a Deceiver and Impoſtor. *Yet we did eſteem him ſtricken, ſmitten of God, and afflicted. We* (that is the generality of the people) *eſteemed him as one ſmitten for his own ſins*, juſtly condemned for his own ſins; and ſo, far from taking away condemnation from others. *He was numbred with tranſgreſſors*; accounted a wicked perſon, ſuffered with thieves, as being accounted the fitteſt companion for them.

To live with infamy is accounted worſe than death. What is it then to dye with infamy? Many men could with leſs regret bear the pain of hanging, than the ſhame of it. He is inſulted over in his miſeries; nothing is ſo intolerable as ſhame to noble ingenuous ſpirits. He is ſcoffed at in all his Offices; as Prieſt, *He ſaved others, himſelf he cannot ſave.* As Prophet, *Propheſie unto us who ſmote thee. This Deceiver*, &c. As King, *Hail King of the Jews. I am the reproach of men, and deſpiſed of the people*, was ſpoken not without relation to him in the type.

3. *Cur-*

3. *Curſed death; that God might be juſt*, &c.] I muſt not leave this out, though I have an averſeneſs to ſpeak of things I do not well underſtand. And I muſt confeſs that I do not ſo clearly underſtand (as I do other things) what is meant by Curſe, diſtinct from pain and ſhame. But I will tell you my thoughts of it: As *Benedictio*, bleſſing, as *Amiraldus* ſaith, ſeemeth to be the ſolemn declaration of the good will of one ſuperiour in Power and Dignity. *The leſs is bleſſed of the greater.* Heb. 7.7. So *Maledictio*, κατάρα, ſeemeth to be nothing elſe but a ſolemn declaration of the anger and diſpleaſure of the Rector and higher Powers. So that every death that carrieth in it the tokens and marks of the diſpleaſure of the higher Powers, may be called κατάρα, *a curſe*. This is it, that it be inflicted by the King for a fault; and therefore a death of hanging on a Tree, which is inflicted for a fault, by the authority of the Higher Powers, being a painful, and eſpecially a ſhameful death (wherein the chief of

puniſhment

punishment consists) is accounted a Curse by the consent of Nations.

Gal. 3. 10. That Curse which the Apostle alludeth to, seemeth to be only some Deut. 21. 23. ceremonial Curse, which was pronounced on every one that hanged on a tree, (I suppose whether rightfully or wrongfully hanged) such a carkass was to be shunned in a special manner, and not to be buried with ordinary burial it may be. And this Ceremonial Curse was by the wise foreseeing Providence of God pronounced on every one hanging on a Tree, that it might be typical of Christ, being cursed with another kind of curse, in *being hanged on a tree*, with a moral Curse, the Curse of the Moral Law, which was due to sinners. *Cursed is he that continues not in all things written in the Law.*

What a Curse did he bear *in being made a curse for us?* What millions of Talents of vengeance were in his cup? All the curses written in the Book of the Law (in a sense) fell on him; he was made κάθαρμα, *piaculum*. The Son of God's dearest love became

came the subject of his Rectoral displeasure, for us children of wrath, that we might becom objects of his favour.

4. An undeserved death of his own as for any fault. *That God*, &c. No guile was in his mouth. The Lamb without spot; *in all things like us, yet without sin, holy, harmless, undefiled, separate from sinners. By his knowledg shall my righteous servant justifie many.* And the stress is laid here in *righteous. He who knew no sin was made sin for us.* He was not like the High Priest, *who was first to offer for himself, and then for the people.* Therefore God ordained him to be born of a Virgin, by the Holy Ghost, *that he might be without sin.* These seem to be opposed. *We did esteem him smitten of God and afflicted*; that is, smitten as an offender for his own faults, as being so far from taking away the curse from us, that he was cursed for his own sin. But, saith he, *he was wounded for our transgressions.* The *Antitheses* shews these to be inconsistent. The cause was just, contrary to what *David* pleaded, *Let it be on* Isa. 53. 4, 5.

me

me and on my Fathers houſe; but theſe ſheep, what have they done? But here it may be ſaid, The ſhepherd what hath he done, that laid down his life for his ſheep, when the ſheep only were in fault? *All we like ſheep have gone aſtray, and the Lord hath laid on him the iniquities of us all.*

And to ſpeak here by way of anticipation, The Innocent ſuffering for the Guilty, ſhould be ſo far from prejudicing us againſt the Doctrine of Chriſt's Satisfaction to Juſtice, that on the contrary this alone maketh it ſatisfactory to right Reaſon; for had he himſelf been guilty, he had been in no capacity to pay a ranſom for others. If he was bound to pay all he had, ſuffer all he could ſuffer for himſelf, How ſhould he pay any thing for us, ſuffer any thing for us?

5. A willing voluntary death. *That God might be juſt*, &c. God ſet him forth, but yet by his own conſent: *He* Gal. 4. 1. *gave himſelf for our ſins according to the will of God and our Father.* That which caſts a ſtain and blemiſh upon the

the most Satisfactions we read of in humane Authors, and maketh them ingrateful unto us, is this, That either they did not undergo their sufferings for another willingly, as when they chastned the Infant-Prince's darling-Pages for his fault; or if they did undergo them willingly, they had not lawful authority and power to do so. For men have not that full power and authority over their lives and members, to give them a compensation for others, which they have over their money and estates. God hath not given them this power; and also Governours are under the Law of God, and so have not regularly authority to take away mens lives or members upon such commutations instead of others; therefore those Authors that thought men had full authority over their lives and members, do hugely commend the act of *Zaleuchus* in putting out one of his own eyes; and were it not for this obstruction, we should commend it as one of the bravest acts of Justice mixed with prudence, in those circumstances,

ces, that ever was. Now both these difficulties are removed here.

1. Christ had power and authority over his own life: *I have power,* John 10. 18. ἐξουσίαν, *I have authority to lay down my life, and authority to take it up again.* He had authority over his own life (as other men have not) being God. And further, we are sure the Father gave him leave.

2. He willingly undertook this task of dying a Propitiation for sinners. *Burnt-offering thou wouldst not; then said I, Lo I come, I delight to do thy will, O God. I lay down my life for* John 10. 16 *my sheep, no man taketh it from me* (against my consent) *I lay it down of my self.* It was a voluntary Sacrifice, a Free-will-Offering: He was the Priest himself, offered himself by the eternal Spirit, though the Jews were the Butchers. *Thinkest thou not* (saith he to *Peter* smiting off *Malchus*'s ear) *that I cannot now pray my Father, and he shall send me more than twelve legions of Angels?* He gave *Pilate* no answer, as if afraid of hindering his own Sufferings. Had he spoken

ſpoken as he could have done, as one having authority, he could with few words have daunted *Pilate*'s heart, and cauſed his own releaſe. But, *he went as a Lamb to the ſlaughter, as a ſheep before the ſhearer he was dumb, and opened not his mouth* So that *Pilate* is impatient at his patience, angry at his ſilence: *Anſwereſt thou not? When he was reviled, he reviled not again; when he ſuffered, he threatned not.* Had he but threatned, he might have forced his own diſmiſſion. 1 Pet. 2. 23.

Two things can only be objected here againſt his willingneſs.

1. His great natural averſeneſs: *Father, if it be poſſible*, &c. He feared this Cup.

Anſ. In ſpeaking of his Humane Nature (there is no difficulty about his Divine) we muſt diſtinguiſh with the School-men, thus: There is *voluntas ut natura*, and *voluntas ut ratio*. There is the *natural* will or *inclination*, and the *rational* will: according to this natural will he deſired to eſcape this death, Nature abhorring things deſtructive to its ſelf: But by his

his *rational* will, for God's honour, and our redemption, he willingly submitted to it. *Aquinas* instanceth thus: A Man according to his natural will desires to avoid a bitter potion, and the lancing or cutting off of any Member; and yet by his rational will, he consenteth to these for the good of the whole. And this is most properly to be called the will. *Quod quisque mavult, id maxime proprie vult.* This natural willingness and averseness in him doth commend and advance the meritoriousness of Christ's willingness as Mediator and merciful High Priest; and not at all proves his unwillingness, in the propereſt sense of the word.

2. Here may also be objected: He was for the most part careful to secure himself from the *Jews* treacheries and injuries, and sometimes fled.

Ans. This doth not prove his unwillingness to suffer, at all; but only his chusing the fittest time and hour, and his reserving himself for the time and place appointed by the Father: And he used to say before, that his

hour

hour was not yet come. But consider how he carried himself when his hour was come, and he knew it was come. *Now before the feast of the Passeover,* Joh. 13. 1. *when Jesus knew that his hour was come that he should depart out of this World to the Father:* Then he prepareth his Disciples, *These words spake Jesus, and* Joh. 17. 1, *lift up his eyes to heaven, and said, Father, the hour is come, Glorifie thy Son;* 4. *I have finished my work, now glorifie* Ver. 4. *me with thy own self. Jesus knowing* Joh. 18. 4. *all things that should come upon him, went forth (to Judas and his band of Soldiers) and said unto them, Whom seek you? they answered him, Jesus of Nazareth. Jesus saith unto them, I am He. They went backward and fell to the ground.* He that threw them to the ground, could have thrown them into hell; but he suffers them to rise again, offers himself, and saith, *Whom seek you? They said, Jesus of Nazareth: Jesus answered, I have told you, that I am he. If therefore you seek me, let these (Disciples) go away.* He had care of them, to keep them out of cruel hands, while he willingly yielded up himself.

He was ſtraitned, till it was accompliſhed.

Now the main of the *Socinian* Objections fly before this, as dry leaves before the wind.

One may thus rhetorize in objecting with them. What? ſhall not the juſt Judg of all the Earth do right? Will he ſlay the righteous with the wicked? However, will he ſlay the righteous and let the wicked eſcape? Or, which is worſe, Will he ſlay the righteous for the wicked, by puniſhing the juſt for the unjuſt? Now that he underwent it willingly, anſwers all this. God hath made a Law that the Son ſhall not be put to death for the Father, much leſs one Stranger for another. Therefore this maketh it ordinarily ſinful among men, to give ſuch, or for the Magiſtrate to accept ſuch commutations, becauſe God hath deprived them of this power. But ſhall we ſay, His ways are unequal, becauſe not like or above our ways; or that that is neceſſarily unlawful to God, which he hath made ſo to us? Say they, this would declare Gods unrighte-

righteousness, to set forth an Innocent Propitiation for the Nocent. It would do so indeed, to punish the Innocent for the Nocent, except he chuse it. All see it is not injustice to demand debts of a bonds-man, a surety; for God hath given men power over their estates; and he willingly undertook it. I grant, it is ordinarily unlawful to offer to be, or to except sureties, and undertakers for others with lives or members; but the reason is, because God hath not given men this power; otherwise it would be all one. Therefore there is no injustice, in his life going for ours. He had right and authority so to dispose of his life, as we have not, and he willingly undertook it. If God was wroth with his beloved Son, it was from his own Choice and undertaking, through his love to us. *Father, lay not the punishment on these my enemies and thine, I will bear it; If thou wilt be paid it, have Satisfaction; pour out thy wrath on me that can satisfie, not on them that cannot, but by their eternal and utter sinking under it.*

6. *A Death of infinite Value.* If Gods juſtice do require a Satisfaction, it will not be put off with a meer ſhew or colour of one; or with a partial, lame, defective one; but it muſt be commenſurate and proportionable to the infinitely hainous and numberleſs ſins and provocations of Men, and to the juſtice of God; and ſo it muſt be of infinite dignity and value. Now the death of Chriſt was of infinite value; Infinite in ſatisfaction, but not in duration; for if in duration, then the expiation would never have been made and perfected, and ſo we ſhould never have been redeemed. He ſhould then (and ſo we) have ever remained under the power of death and condemnation: for, the utmoſt farthing would never have been paid. It would have been unworthy of Chriſt; it would have been unprofitable for us, and it was not neceſſary for ſatisfaction, for Chriſt to have undergone pains infinite in duration. But his ſufferings being actually infinite in merit, do more than equal a ſuffering only infinite in duration;

ration; for that would never have been actually infinite.

Sins against God naturally deserve (and therefore God threatens) infinite punishment; for Sins are increased according to the greatness of the person against whom the offence is committed. *They have not only rejected thee, but rejected me*, saith God, as a greater matter; and it is brought in as a great aggravation to speak evil of Dignities; and in our Law a *Scandalum magnatum*, is a greater matter than the scandalizing of our Equals: Therefore Sin is of infinite demerit, being against an infinite God. And hence it follows, that the punishment of Sin, must either be infinite in the extremity and greatness, or in the duration. Now to speak naturally: Reason and Justice, considering the ends of punishment in Moral Government, would immediately urge, Let it, if it can, be infinite in the greatness, weight and gravity, that the offender (having satisfied in suffering) might work again. But human nature being finite, is not capable of such

infinite punishment; and upon this account it was necessary that it should be infinite in the extensiveness and duration, because a finite Creature is not capable of punishment infinite in intensiveness and greatness. But now when Christ suffered for us, he underwent punishment infinite in magnitude and greatness. But still this infinity is to be estimated not from the intensiveness and greatness of the punishments themselves, which human Nature (and so Christ's human Nature) was not capable of; but from the dignity of the person that suffered them. Just as sin that is finite in its own nature, coming from a finite creature, becomes infinite by being committed against an infinite Majesty: So the punishments of Christ, (being in their own nature finite) became infinite in their value and satisfaction by the infinite dignity of the person suffering. And the reason (as I have told you before) is still laid on this, in Scripture; the dignity of the person, that he was God that suffered. And the very consideration of his death

being

being infinite in value and recompence, and not in duration, doth prevent such a difficulty as could not be answered. For, had our Redeemer been to continue for ever, under this condemnation of those he suffered for, this might have made the Christian Religion less rational and credible; it would have been such an unaccountable excess of charity, to destroy himself eternally to save others. But God knew, and Christ knew, he could so wrestle with death and condemnation as to overcome, and that it would not be an utter losing one worth ten thousand of the guilty in saving them; which would have been a thing unaccountable, to be either done, or permitted to be done, by the King and Governour of the World: but his Sufferings were to be to him an entrance into Glory, and the obtaining a Name above every Nature.

Thus of this Third Head *to die*, and manner of this Death.

4. *A Propitiation.* Died a Propi-

tiation, for Sin and Sinners; that is implied, yea, signified in the very word *Propitiation*, that it was for Sin and Sinners. *Propitiation*, ἱλαστήριον this is the word the *Septuagint* use to express the Mercy-seat by: The word we translate Mercy-seat, is, כפרת which coming from כפר which signifieth to hide, and in *Piel* to expiate and propitiate, this word coming from it doth so too. It signifieth *Operculum, tegumentum* and *placamentum, piamentum*, a cover or hiding, and an Expiation, or Propitiation; to make God propitious, reconciled, and favourable. Now this Mercy-seat, this *Operculum Propitiatorium*, was a cover of pure Gold laid over the Ark of the Covenant, just the dimensions of the Ark, the length and breadth of it. Two cubits and a half the length, and one cubit and a half the breadth of either of them, as you may see. We read nothing of the thickness of this Propitiatory Cover; but some *Rabbins* say it was of one Palm. And this Ark which this cover did, had in it the Law; and so this Mercy-seat or Propitiatory that covered

covered the Ark wherein was the Law, typified and signified, Jesus Christ fully covering our sins (being transgressions of the Law) out of Gods sight; the Righteousness and Satisfaction of Christ being as broad, and as long, as the Law and our transgressions of it. Above the Mercy-seat, on either side, were the Cherubims, and the Majesty of God appeared between the Ceerubims: Christ interposeth between God and his Law, to make him propitious to his People. *From above the Mercy-seat between the two Cherubims will I meet thee and commune with thee.* Ver. 22. So you see, this Mercy-seat, this Cover of Gold typified Christ, the true Propitiatory, or Mercy-seat, covering out of God's sight all our Transgressions of the Law, and God through him meeting with us, and made propitious and reconciled to us. And here now, Christ is called by the name of his own type, as often elsewhere, when he is called the Lamb, *and Lamb slain*; and so called the Propitiatory, or Propitiation, God having made him

him really that to us, which that did but typifie.

Chriſt was made an Expiation and Ranſom, and Propitiation for Sins; for theſe things the *Hebrew* word ſignifies.

Here now, under this Head, I will make it my buſineſs irrefragably to prove to you, what I have taken hitherto almoſt for granted.

1. He died not for Himſelf; He was the Lamb without ſpot; as indeed he that was to waſh away others ſpots, was to be without ſpot Himſelf. *Meſſiah cut off, but not for himſelf.*

2. He could not die but for ſome Sin; Death befalleth not Men, as Men, but as Sinners. The Apoſtle proveth *all to be Sinners, becauſe all die?* elſe
Act. 2 24 it was impoſſible in juſtice. *God raiſed him up*, having looſed the pains of death: for it was not poſſible he ſhould be holden of it; Death being but the Servant of God's Juſtice, and Chriſt having ſatisfied Juſtice, it could not but let go its hold. He could not but *be taken from priſon and*

and from judgment. We may use the same argument: it was impossible, Death could not have taken hold of Him at all, had it not been for Sin.

3. It remains therefore that *he died for our sins*, according to the Scripture; for none else come in competition. None will pretend He died for the Sins of Angels, good or bad, or of Brutes which are not capable of sin. Was delivered to death for our sins. *Bore the sins of many. Gave himself for us, that he might redeem us.* The professed Adversaries of this Doctrine (the *Socinians*) will grant, He died in some sense for our Sins. *Therefore, How died he for our Sins?*

1. He died for our Sins so as to turn us from them, this is truth; but this is, as they suppose, all, and they will grant no more: But we must go further.

2. He died for our Sins, as a meritorious deserving cause of his Death. *For the transgression of my people was he smitten. Wounded for our transgressions. Delivered to death for our sins.* So that if it be asked, What Isa. 53. Rom. 4. 25.

mean-

meaneth the heat of this great anger? wherefore was he thus wounded? We must answer, *He was wounded for our transgressions.* We have pierced him, this hath been by our means; we have ate sowre grapes, and his teeth were set on edg; *the Children ate sowre grapes, and the everlasting Father's teeth were set on edg.*

2. He died for our sins; in our place and stead, that we might not perish for them. In our place and stead for expiation, for satisfaction, for compensation; though not in such an unsound irrational sense as some pretend, and I shall have occasion to speak of hereafter in a more convenient place.

I shall prove this, first, from expres Scriptures; second, from the peculiarity of his Death; third, from the Sacrifices that typified Him.

1. From expres Scriptures, in three Instances.

1. We often read of his Sufferings for our sins, ὑπὲρ ἁμαρτιῶν. *This man after he had offered one sacrifice for sins.* Heb. 1. 12
Who gave himself for our sins. Now Gal. 1. 4.

this

this word translated, *for*, may signifie only the final cause, as to turn us from them: But words must be understood *secundum subjectam materiam*, according to the subject matter, and in such speeches the subject matter will not bear that sense. We never read in Scripture (or any where else) of one dying and suffering for sins; but it is for them as the meritorious cause of the sufferings, as some compensation for the fault; as when he saith, *I will punish you for your iniquities.* And, *Israel suffered for the sins of Jeroboam.*

2. We often read of his Suffering for persons. *I lay down my life for my sheep. Redeemeth us from the curse of the Law, being made a curse for us.* Joh. 10. 17. Gal. 3. 17. ὑπὲρ, and the usual sense of this is, *instead of another.* As *Paul* could wish himself *accursed for his brethren.* Yet I know this phrase [*for another*] may in some instances signifie *only the final cause*, only for their good, and not in their stead. A man may be said to die for his Country (only as the final cause) for their good; and to lay down

down his life for his brother, only for his good, to save his life.

But it is not capable of such a narrow sense, when one dieth for another as a sinner, as an offender. Now we read of Christ's dying, *the just for the unjust*; there it must be meant *in his stead*. And, *when sinners, he died for us*. And *He who knew no sin was made sin*; that is, a Sin-offering *for us* *. It is good sense to say, such a one died for his Country, as in the Warrs, only to denote the final cause, for the good of his Country. But because Men go not into the Warrs, because of their faults, neither are they killed in the Warrs ordinarily for any fault; Men die not in the Warrs as Malefactors, but as Soldiers: It would not be sense to use such speeches, He died for his Country though an innocent man; it would be a frigid, [illegible] dilute

* The word ἁμαρτία and περὶ ἁμαρτίας, are the words the *Septuagint* express a Sin offering by: called in *Hebr.* חַטָּאת and חַטָּאוֹת. So that place, *Rom.* 8. 3. (which, as it is translated is scarce sence) should have been translated, *God sending his own Son in the likeness of sinful flesh, and a Sin offering*, περὶ ἁμαρτίας, *condemned sin in the flesh*, as the same words are well translated, *Heb.* 10. 6. *In Burnt-offering and Sacrifice for sin.* καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας, *thou hast no pleasure.* And so again *vers* 8.

dilute manner of speaking; for here would be no Opposition in it. But you see, *He who knew no sin was made sin for us. We esteemed him smitten of God. But he was wounded for our sins, &c. Because we thus judg, if one dyed for all, then were all dead, and he dyed for all, &c.* This place would not be true, if one interpret *dying for all*, only for the good of all, not in their stead. For it would not be true arguing, If Christ died for the good of all, then were all dead. But this way that I am speaking of, is good and cogent. If in the stead and room of all, they all were judicially dead.

Isa. 53. 2 Cor. 5. 15.

Again, the word used in the Original [*for us*] is not only ὑπὲρ, which may, when there is fit subject matter, signifie only the final cause; but it is also ἀντὶ, which (as *Grotius* well observes) always imports either *contrariety* or *commutation:* and it can by no means signifie contrariety, therefore it signifies *commutation, compensation.* He gave himself λύτρον ἀντὶ πολλῶν, *a ransom for many*; like, ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ, i. e. *vice.* So ἀντίλυτρον. And they

Mat. 20. 28.

they were called ἀντίψυχοι, who devoted themſelves to death in the ſtead of others.

3. He is ſaid in many places *to redeem us*. *Gave himſelf for us, that he might redeem us from our iniquities. To ranſom us: to be a* λυτρον, *a ranſom. He gave himſelf* ἀντίλυτρον, *a ranſom for all.* Now the proper import of *redeem*, and ſuch words, is *by way of price*. And what if (as they object) the word *redeem* ſometime be uſed Metaphorically, for our deliverance from any evil, whether with price, or without; for redemption by power; as when he ſaith, *I will redeem you with ſtretched-out arm, and with great judgment*; Doth it therefore follow, that it can poſſibly ſo ſignifie redemption by power, when we are ſaid to be redeemed with *price*, and bought with a *price*, and with a *price* of great value? and when we are told with what price we are redeemed, *Not with corruptible things, as ſilver and gold, but with the precious blood of Chriſt*. And when we read it was done, *by bearing the puniſhment due unto us*: *His own ſelf*

2 Tit. 2 14.

1 Tim. 2. 6.

1 Pet. 1. 18, 19.

Act. 20. 28.

self bare our sins in his body on a tree?

2. This is plainly proved by the peculiarity of his Death. We will readily grant, He died for us, as none in the world else ever died for us; therefore not only for our good. *Socinus* and his Followers tell us, that Christ having taught as a Prophet sent from God, a Doctrine of holiness and piety, and that they that imbrace it, believe, repent, return, shall be saved notwithstanding all their former sins; He died only to confirm the truth of his Doctrine, and to leave the world an example of patience and submission, courage in suffering: but not for expiation & satisfaction. Certainly, Christ did some singular thing by his Death; and if this be all, we may ask, What singular thing hath he done? Have not all Martyrs done the same by their Death? they taught true Doctrine, and died to give Witness to the Truth, and to encourage us in sufferings. Did not the Apostles do the same? the Apostle speaketh of his sufferings for their good, in this sense, *Who now rejoyce in my sufferings for you, for the Church. There-* Col. 1. 24.

2 Tim. 2. 10. *fore I endure all things for the Elects ſake, that they alſo may obtain the Salvation by Jeſus Chriſt.* And yet he ſpeaketh it with abhorrence; *Was* 1 Cor. 1. 13. *Paul crucified for you?* Do we ſuffer for you in the ſenſe that Chriſt ſuffered for you, as a Satisfaction? as an Expiation? And if this be all the meaning of our Redemption by his blood, and Juſtification by his blood; then we may as well ſay, We are redeemed and juſtified by the blood of Martyrs; however as really, though not fully; his death and ſufferings being at moſt but a greater atteſtation of the truth, and encouragement of us in our ſuffering for it.

If Chriſt died only for the Confirmation of the Goſpel which he preached and for our encouragement and imitation in ſuffering for the truth; we may ſay, *Where is the Lamb for the Burnt-offering?* We are guilty, and want atonement; Captives, and want a ranſom. If we ſhould look on Chriſt's Death (as one ſaith) through *Socinus* his Spectacles, we ſhould look on it as neither ſatisfactory to God

God nor us; we have yet no help meet for us, there is no days-man between us; he that was to come, is not come; And yet, we look not for another.

3. I shall prove it from the Sacrifices under the Old Testament, which typified and shadowed out these things. *The Law had a shadow of good things to come; not the very image;* Heb. 10. 1, 2. implying Christ's Sacrifice was the very reality. The blood of Bulls and Goats could not expiate moral guilt; but only shadowed out that which could do it. *Every Priest standeth daily ministring and offering often times the same Sacrifices, which can never take away sins. But this Man after he had offered one Sacrifice for sins, &c.* Heb. 10. 11, 12. They were but dumb shews of this Tragedy to be acted. Consider these three things.

1. These Sacrifices did take away, did expiate typical guilt (in some sense,) took away the typical punishment of being excluded the congregation and society, and such temporal punishment as was to be inflicted

by God or Man, for such faults as they were appointed Offerings for: For the Apostle saith, *The blood of bulls and goats did sanctifie* thus far, *to the purifying of the flesh:* Now by *sanctifie*, he meaneth expiate, (which will appear by perusing how this Author useth this word in other places of that Epistle) and not taking away the fault it self. But these Sacrifices were but only typical of that, which took away the eternal punishment and moral guilt and obligation. Now since these typical Sacrifices were expiatory, satisfactory in respect of typical guilt, What similitude can there be? what relation of Types can they have, if Christ's offering up Himself was no expiation for real moral guilt? for Types were not ordained for their own sakes, but for the sake of those things they did shadow out. Why would God put them upon typical propitiatory Sacrifices, if they did signifie nothing of real Propitiation?

Heb. 9. 14
Lev. 10. 17

2. The Sacrifices were offered in [illegible]'s stead, in the Sinners stead, to make

make atonement for his Soul, for his Life, that he died not for such typical guilt, *He shall put his hand on the head of the Burnt offering, and it shall be accepted for him.* Lev. 1. 4. They were offered for Man's good indeed; but how for his good? why, in his stead? When a man was to die they died for him, and he was kept alive. And that which yet maketh it more plain is this, because in capital offences, where men were absolutely to die without remedy, there were (as is well observed by many) no private Sacrifices instituted, because the man himself was to die for his fault, and so a beast could not die in his stead. And if Sacrifices were only offered for the good of Men, and not by way of compensation, and expiation, in their stead, What possible reason can be given, why no Sacrifices were to be offered for them that were to be taken away out of the land of the living?

3. Now Christ is called our Sacrifice, *Walk in love, as Christ also hath loved us, and hath given himself for us, an Offering and Sacrifice to God, for a* Eph. 5. 2.

sweet smelling savour. He alludeth to the expression of the Old Testament, where God is said to smell a *sweet savour*, or a savour of rest in their Sacri-
Gen. 8. 21 fices. He is called (as was said be-
Lev. 1. 9. fore) by the name of his own Types, *Lamb without spot. Behold the Lamb,* ὁ ἀμνὸς ὁ ἅιρων, *the Lamb of God*; the eminent Lamb, the true propitiatory Lamb indeed that did that in reality, which others but represented, that did really take away, and expiate the sins of the World. So he is called *our Passover.*

I will here answer two Objections more before I pass to another general head.

Object. But can one satisfie himself? Christ was God (and so the party offended) as well as Man.

Answ. Passing by what may colourably be said upon consideration of the distinctions of Persons? I answer,

1. Do we not read of God *recon-*
2 Cor. 5. *ciling the World to himself.* God was the Agent in it, and this he could not do but by finding out some way to satisfie

tisfie and propitiate himself, that he might not impute their sins.

2. Did not *Zaleucus* in part help to satisfie his own Law by his own suffering, losing one of his own eyes (as we heard in the story fore-mentioned)? And this is not accounted an imprudent act, but commended highly by the Authors that relate it, as a worthy noble act and expedient; and I told you, we have only one thing to object against it, which cannot be objected here.

3. Tell me, O vain dark man, that wouldst teach God, that replyest against God, What way was there else possible? Think a little on that: What way so ever you will propound, as suppose, of less satisfaction (by some meer creature), or no satisfaction; you may see the reason why you like it better, is, because you have not the hatred of Sin, and love of Holiness, and care of Law and Justice, that God hath: nor indeed such as you ought to have; or else you must say, You would have had God suffer Mankind remedilesly

to perish; and then it is because you have not that love to Mankind that God and Christ had: And this last is the most seeming rational ground of our offence; and surely we will easily be prejudiced against, and offended with, what God doth, when God displeaseth us, because he did not leave us irrecoverably to perish without remedy. *O curvæ in terris animæ & cœlestium manes?* O the crooked mind of dark man!

Object. But some have objected, It is impossible; one cannot suffer for another. I have already answered what can be objected about the injustice, but here the impossibility is objected.

Answ. 1. God's ways are above our ways and understandings. Shall we say that is impossible, which he hath said he hath done, because we cannot understand it?

2. It is notoriously possible. God's forbidding Men to punish one for another, argueth the thing possible; he would not forbid impossible things. The Heathens knew it very possible,

possible, we may see, by their offering up the fruit of their body, for the sin of their soul.

3. It is so highly possible, that it hath been and is common amongst Men. How common is the translation of punishment from one to another; as in Hostages, and men undertaking to bring out the offender? liable to the mulct of the offender. *Solomon* writeth much about avoiding suretiship, because, the debter failing, he must pay. Which takes it for granted as a thing common.

4. If the *Papists*, who yet would not be accounted *Socinians* (and many of them are not) should scoff at this doctrine of Justification by Christ's Righteousness and Satisfaction, as absurd, impossible (as some of them do); you may tell them how shamefully they contradict themselves, and grant it eminently possible by their proclaiming a Justification by the merits and sufferings of Saints. Saint *Francis* his Wounds, and *Becket*'s Blood; yea, the Virgin's Milk will justifie Men; yea, the scour-

ſcourgings and ſeverities, and good deeds of Men of their religious Orders, will ſo ſtand Men in ſtead, as if they had done thoſe things themſelvs: And yet ſome of them can make little or nothing of Chriſt's Death.

5. To declare his Righteouſneſs, εἰς ἔνδειξιν and πρὸς ἔνδειξιν τῆς δικαιοσύνης, is, *to declare plainly his Righteouſneſs.* There is ſuch a rectitude in God's Nature as cauſeth him to hate ſin, and inclineth him to puniſh it; and this natural juſtice inclineth him to puniſh ſin in the perſon that commits it; but yet not as fire burneth, that cannot do otherwiſe; but this inclination (or this which we muſt conceive as analogical to an inclination) is ſubject to his wiſdom, and orderable by it. And this *Oeconomy* or diſpenſation concerning a Satisfaction, was as Governour and Rector of the world, that he might not diſhonour Himſelf in pardoning, to ſecure the glory of his Juſtice, which would otherwiſe have been aſperſed by ſins impunity, and to pleaſe himſelf in diſplaying the glory of his Attributes. God is juſt,

juſt, and this was an act of juſtice, governing juſtice, *to declare at this time*, &c. We are prone to think, that this time of the Goſpel was only a time of love, grace, and compaſſion to ſinners; but we ſee it was alſo a time of Demonſtration of Juſtice, of the ſtricteſt juſtice, and moſt inflexible holineſs and hatred of ſin. He hereby ſheweth how little he reſpecteth perſons, that if the deareſt Son of his love will intercede, undertake for the pardon of ſinners, He ſhall pay dear for it. Here is inexorable Juſtice indeed. There were indeed former demonſtrations of God's juſtice, in the Deſtruction of the Old World; Overthrow of *Sodom* and *Gomorrah*, and the *Babylonian* Captivity; but never any like this at this time, to vindicate his injured Law and Honour before Men and Angels. It is natural to God to have a regard to himſelf, to his own honour and concernment, that he make not himſelf contemptible ſlighted as a patron of ſin, or no great enemy to it: And as Rector it behoveth him to aſſert his Majeſty, and keep

keep up the repute of his Law and Government. How unworthy is it of a Rector, by impunity and indulgence, to ſeem to have a confederacy with the breakers of his Law? Though he pardon offenders, yet it muſt be in ſuch a way as there may be no ground of ſuſpition, as if he was pleaſed with ſin, become ſuch a one as themſelves, or not highly diſpleaſed with the violators of his Law; it muſt be upon dreadfully-awing honourable terms. What can you imagin Chriſt's Death was a compenſation for, or a ſatisfaction unto; but to thoſe high and glorious Attributes of his Wiſdom, Juſtice and Holineſs? that ſaving the honour of theſe, he might pardon and advance to dignity rebells againſt Heaven, upon their returning to their ſubjection and allegiance; that the honour and credit of theſe might be maintained, and yet the offenders not periſh. And this atrocious death of the Son of God for ſin, did do God great honour in the face of the Sun, and of the World; did aſſert his holineſs and hatred of ſin, proclaim

proclaim his Righteousness, and is a loud Thunder-clap of terror against such as shall again a second time, and after such hope brought in, undo themselves: And by this, all the dishonour that would have come to God, by pardoning submitting and yielding enemies and rebells, is cleared and wiped off, and the repute of the Law as well secured and kept up, and offenders (considerate) no more imboldened to sleight Him, and his Laws, and Threats, by looking on him as no great enemy to sin; than if the penalty had been executed upon all Men for ever. I shall add no more here, because I have prevented my self in speaking largely of this before.

6. *That God might be just, and a justifier of faln man*, that God might be just and merciful.

1. That God might be just: it would not be sense to stop here; for, God would have been just without this Propitiation, inflicting the punishment on sinners themselves; but then he would have been meerly just, and no justifier of faln man; because man could

could never have ſatisfied; he would have been always paying, and yet the debt always to pay ſtill; ſo that there could never have been any Juſtification of ſinners.

2. But that he might be juſt, and a juſtifier, He ſet out Chriſt a Propitiation for the remiſſion of ſins. Here you ſee two cauſes of Chriſt's death. The love of God to Man one, and the juſtice of God the other. He was induced to this amazing act by his Philanthropy, his love of man, and zeal of juſtice. *He ſo loved the World that he gave his only begotten Son, that whoſoever believed on him, might not periſh, but might have everlaſting life.* And here his juſtice did not ſwallow up his Mercy, nor his Mercy his Juſtice, but they are of quite diſtinct conſiderations. Here is a loud Teſtimony of his Love to us, and love to his Law and Juſtice; of love to us, that Chriſt ſhould die rather than we periſh; and of love to his Law and Juſtice, in that he hereby took order that they ſhould not be injured by his pardoning of us.

Yet

Yet obſerve well here (for the underſtanding of the things, I have ſpoken of, and ſhall ſpeak of, depend much upon it) that this love was not the love of Complacency or Rectoral love; for that is, and was, the fruit of Chriſt's Death; but a love of pity, ſuch as was conſiſtent with Rectoral and Legal hatred. *Zaleucus* might lawfully have a love of pity to his Son, before his invented Satisfaction; but Rectoral wrath and hatred: He was bound in honour as a iuſt Rector to execute the Law, to keep it ſacred and unblemiſhed; and this reſtrained his natural pity, from doing an injury to juſtice. And this Love that I am ſpeaking of, was the Love of one that was bound in honour and juſtice to be an enemy, as things ſtood; but yet of one willing to find out ſome way, that he might, with ſafety to his honour and juſtice, be a friend, as Governour; that is, might juſtly not inflict the penalty. Thus you ſee the love of Pity that ſent Chriſt, was not the fruit of Chriſts Death: But his love of Complacency, his

his justifying love, Pardoning love, Rectoral love, that is the fruit of his Death.

7. Justifier of Sinners, of faln Man, that is implied in the word Propitiation and remission of sin, and in the whole texture of the words. And here I will shew you, he died for Justification of the greatest of sinners, upon their acceptance of him; yea, and of sinners then long since dead.

1. For the Pardon and Justification of the greatest Sinners, worst of Men, whose throat was an open Sepulcher, and their feet swift to shed blood; as is expressed before, in this Chapter. The greatest Sins cannot exceed the price paid; for they are but the Sins of Man: but the Sufferings were the Sufferings of God. They that were guilty of the hainousest act that ever the Sun saw, of that horrid act of Crucifying Christ; upon their repentance, and being pricked in their hearts, were forgiven; as we read in the *Acts of the Apostles*.

2 For the Pardon and Justification of

of Sinners, then dead before Christ's death, God now declareth his righteousness in the remission of those past sins. Whether all those that were justified and saved under the Old Testament, did know of this *to come* satisfaction, or not, I do not now dispute. But this is plain (whether they knew of it or not) they were not justified and saved without God's having respect to this *to come* Propitiation; it was by virtue of this which is now declared. It is now declared to Men and Angels, that it was upon the account of the Satisfaction intended and promised. They were justified by virtue of Satisfaction designed and undertaken by Christ, and in due time to be exacted and paid; but through the forbearance of God, the exacting of the price for sins past and fore-committed, was deferred till the time of the Gospel. A Meritorious cause is a Moral cause; and for a Moral cause to operate and have its effect, it is not necessary that it do exist, it sufficeth that it

have an *Esse cognitum*, a beeing in knowledg. A man may be properly said to have bought that which he hath not yet paid for; and may have the actual benefit of his purchase, if he hath undertaken the payment, and the other accepts of, and rests satisfied with his promise and undertaking. *Grotius lib. de Satisf.* thus interprets this place, *remission of sins past*: And it seemeth probable enough to be the meaning of this difficult place, *Sanguis Christi profuit, antequam fuit.* Both the Ancients were, and we are saved by Christ; and God hath now set him forth a Propitiation for those past sins. And indeed till Christ thus came, the Satisfaction was not paid, but through the forbearance of God, thus served the turn, that it was undertaken, and promised, and typified, and represented by the Sacrifices and Types which shadowed it out; but the Truth, Reality, and true Sacrifice, came not till Christ. And God did forbear to inflict wrath on them, because he should at length have satis-

ſatisfaction; and now he declareth his Righteouſneſs in exacting the prefigured Satisfaction. *They drank of the ſpiritual Rock that followed them, which Rock was Chriſt.* Hence it is not improbably concluded by ſome, that he is called, *The Lamb ſlain from the foundation of the world.**Rev. 13. 8. comparing it with that place, 1 *Pet.* 1. 19, 20. *Redeemed with the precious blood of Chriſt, as of a Lamb without ſpot, who verily was fore-ordained before the foundation of the world, but was manifeſted in theſe laſt times*, &c. *Heb.* 9. 15. The Apoſtle ſpeaking of Chriſt's Sacrifice, ſaith, It was for the expiation of tranſgreſſions under the old Covenant; and (*Heb.* 9. 6.) teacheth us by undeniable conſequence, that the virtue of Chriſt's death reached to them before Chriſt; for he proveth, that *Chriſt need not* (and ſo ſhall not be offered often) *be offered again to the end of the*

* Yet I rather encline to them that read it ---*written from the foundation of the world in the book of the Lamb ſlain.* Becauſe in the ſame Book, we read, Rev. 17. 18. *Whoſe names were not written in the book of life from the foundation of the world.*

world; with this argument, Because he was not often offered from the beginning of the world: which reason of his, leaneth upon this implied foundation, That the death of Christ was as necessary for, and as influential into the salvation of those in the Ages before Christ, as in these Ages after his death. *Col.* 1. 20. *And (having made peace by the blood of his Cross) by him to reconcile all things to himself: by him, I say; whether they be things in Heaven, or things in the Earth.* By things in Heaven cannot be meant Angels (as some yet hold); for if we should grant, that their confirmation was from Christ, as Mediator, which yet seems harsh; for who will say, if *Adam* had stood, his confirmation should have been from Christ? *Vasques* and *Becanus* seem fully to prove the contrary against other Schoolmen, by such Arguments as these. 1. It is virtually to say, They should not have had their confirmation except Man had fain: or else, that he should have been sent a Mediator

diator without Man's fall. 2. Christ died for all those for whom he was Mediator, or merited any thing for. And the Apostle seemeth to assert the contrary, by that phrase, οὐκ ἐπελάβετο ἀγγέλων, *he did not take hold of, or relieve Angels* (for so learned men observe the word signifies). But should all this be granted, yet they were not reconciled by Christ; for that implieth enmity: but here he saith, *that he might reconcile all things to himself, whether things in Heaven*, &c. It seems very probable, that by *things in Heaven* are meant the Patriarchs and ancient Saints before dead. That place, *Gal.* 3.16, 17. is most express; first, That there was a Law of Grace, called the Covenant or Promise, confirmed or enacted of God in Christ with faln man; the tenour whereof was this, That all sincerely obedient believers, such as *Abraham* was, should be saved and blessed. 2. That this was made by God in Christ, before the giving of the Law by *Moses*.

8. Lastly, *That he might be just, and the justifier of him that believeth in Jesus*; or, *that is of the faith of Jesus*. τὸν ἐκ πίστεως Ἰησοῦ, that is, of the Christian faith.

God set not forth Christ to dye meerly for this end, that Sinners might be justified without any more ado, only be sinners. Some have said, Be but sure of this, that you are sinners, and you may believe you are justified. The immediate effect of this Satisfaction, as satisfaction, and which is an essential consequent of a satisfaction to Justice, is only this, That, that obstacle being removed, he might be left at liberty to act in the pardon of sinners, in what way, and upon what terms he pleased. The immediate effect is, That God might be just, though he should pardon sinners; that he might pardon *salva justitia*; not that he must pardon them, come what will of it; or be unjust: not that sinners should *ipso facto* be pardoned, the price being undertaken or paid and accepted. The Justice of God, as a flaming

sword,

ſword, obſtructed all treating with us upon any terms of reconciliation *whatſoever*; and this would have been an eternal barr to all influences and effluxes of favour and bounty whatſoever. Now this Juſtice being ſatisfied (as I have before made out) and this barr and obſtacle removed, Divine Grace and Benignity is left at liberty freely to act how it pleaſeth, and in what way, and upon what terms and conditions it thinketh meet.

Object. Here the *Antinomians* object, What do you talk of terms and conditions? Is it not injuſtice to refuſe immediately to juſtifie the Party? immediately to pardon and acquit the offender, for whom the price was paid? And is it not injuſtice to ſet them terms and conditions of their benefit by the price paid for their juſtification and ſalvation, ſo as without the performance of them they ſhall have no benefit by the ſaid price?

Anſ. It is not injuſtice. That which miſleadeth men, and maketh them think otherwiſe, is, their looking on God as if he was properly a Creditor, whereas he is Governour; and ſins are not properly debts owing to God, but ſo called metaphorically, becauſe in ſome things alike they ſubject us to danger and trouble, as debts do; and they look upon ſinners as Debtors, and Chriſt as a Surety properly. Get theſe things well into your minds, and you may ſee through theſe miſts.

Firſt, Labour to underſtand this, that the caſe here is not properly the caſe of Debtors, but of offending Subjects; and God is not to be looked upon properly as a Creditor, but as a Rector, Governour, Legiſlator; and the Perſon Chriſt ſuſtained; and the part he acted in his Sufferings, was not in a ſtrict ſenſe (though figuratively once ſo called) that of a Surety paying the debt it ſelf, and diſcharging the Bond, by paying the very thing it

ſelf

ſelf in the obligation; but of a Mediator, expiating Guilt, and making reparation to Juſtice ſome other way than by the execution of the Law; yea, endeavouring that the Law, the legal threat, might not be executed, by making amends for the non-execution of it.

Secondly, Get this into your minds, That the Sufferings of Chriſt were not properly an execution of the Law (though they may figuratively be ſo called) but a ſatisfaction to Juſtice, that the Law-threat might not be executed. The ſufferings of Chriſt were not the very individual things threatned; for it threatned the offenders ſhould dye, and be damned; *Curſed is every one that continueth not*, &c. *In the day thou eateſt thou ſhalt dye.* So that it was not Chriſt was threatned, but we; for he was not the offender. His ſufferings therefore were not the *idem*, but the *tantundem*; not proper payment, but a valuable conſideration, or you may call it a refuſable payment, though it be not properly

properly payment at all; not ſolution or payment in the ſtricteſt ſenſe, but a ſatisfaction in the ſtricteſt ſenſe: The eſſence of which lies in this, that it is juſtly and fairly refuſable. In payment of debts, the moſt Laws admit payment by a Subſtitute, and take it as all one in account of Law, whoſoever pays it, ſo it be but paid; yea, in many caſes, though it be by another without the Debtor's knowledg; it was paid by the ſame perſon in Law, though not by the ſame natural perſon; and if any Laws do lay any ſtreſs on the perſon of the Debtor, ſo that it ſhall be judged as no payment except paid in perſon, ſuch are hard Laws, and againſt natural equity; ſo that though payment ſhould juſtly according to ſuch Municipal Laws, be refuſable from another, yet it is not fairly refuſable: But it is quite otherwiſe in all Law and natural Equity in the caſe of obedience and punihment: for here the Laws do juſtly and equitably determine the very perſon that ſhall obey or ſuffer:

fer; and allow not any delegation, as doing or ſuffering by another: ſo that if another ſuffer, it is not the ſame in Law; if the penalty be ſuffered by another natural perſon, it is ſuffered by another perſon in Law. And here, *Dum alius ſolvit, aliud ſolvitur*, therefore ſuch ſuffering of another contrary to Law may be a ſatisfaction that the Rector may with honour not execute the Law, but cannot poſſibly be an execution of the Law, the *idem*, the ſame threatned.

I will make all plain to you thus:

Suppoſe the Law-threat had run thus: If any man ſin, he ſhall dye, be damned, or another for him; [he, or another] thus disjunctively; either of theſe would have been the very thing threatned, the ſame in Law, as the Principal and Surety are; and then all theſe after-mentioned inconveniences would have followed.

Firſt, In this caſe, had God provided one to dye for us, here would have been nothing of pardon. Here indeed would

would have been grace and favour in thus procuring one; but nothing of pardon, remiſſion of ſin: for it would not have been a refuſable payment; either of their deaths would have been the ſame in Law, and ſo no act of Pardon or Grace to acquit upon it: whereas God for Chriſt's ſake forgiveth. *We have by his blood the remiſſion of ſins.* This would have been like proper ſolution; and then the ſtricteſt Juſtice cannot deny an acquittance and juſtification to the party, for whom it is paid; and there need not be, there cannot be, in this caſe, any ſuch thing as pardon: pardon and full ſatisfaction may ſtand together, but not pardon and ſolution, or payment. *e.g.* If a Law be made, that threatens, That for ſuch an offence the Delinquent ſhall ſit in the Stocks, or another for him, thus disjunctively; here would be grace and favour in the Prince, to procure one to ſit for the offender, but nothing of pardon or remiſſion: for the utmoſt rigour of Juſtice could

Eph. 4. 32

not

not refuse to acquit upon it; here is no remitting any thing the Law requires, no pardon at all: for the Law never required the offender himself should suffer, but he or another indifferently.

Secondly, It would also in this case be injustice to inflict the least part of the penalty threatned, upon the offender, when the other hath suffered; because it would be to inflict what was never threatned by the Law, and so what is not due: for the utmost Justice requires no more than the suffering of one of them.

Thirdly, It would also in this case be non-sense, or injustice, to prescribe the Delinquent terms or conditions on which he should have justification; the benefit of the other's death, or of the other's sitting in the Stocks; or else to have no benefit by them: for the offender would have right without performing such conditions. And therefore as a plain denying the offender the thing he hath right to, would be injustice; so, to

reduce

reduce back his abſolute right to a conditional, would be injuſtice in part: To threaten damnation if men believe not, repent not, would be ſomething of injuſtice, being a partial denial.

Fourthly, Alſo in this caſe the offender would be juſtified immediately by the other's death, by the Law that threatned, by the very Law of Works; there would need no Covenant of Grace, or Goſpel-promiſe; it would be injuſtice to preſcribe terms of benefit by it, as Faith, Repentance, as in the other caſe the Delinquent would have right to impunity for his offence, by the other's ſuffering in the Stocks, by the very Law that threatned it. There needs no Law of Grace for requital; for it is the *idem* in Law, the very thing threatned, and ſo not refuſable by the ſtricteſt Juſtice; to promiſe here, would be to promiſe that which we have right to without promiſe; and ſuch promiſes would not be of Grace, but meer Nullities.

But

But this death of Christ was a satisfaction much like a refusable payment: for the threat was, *The soul that sinned should dye*, be damned; not *he*, or *another*. The death of Christ was a satisfaction, a refusable payment; for God might have refused, if Christ had interceded, as *Moses*, *Blot me, I pray thee, out of the Book of Life for the people; and save their souls, their lives*. God might have answered, Those that sin against me, I have only threatned, and those only I will punish; but of thee will I require nothing, and from thee will I accept nothing. For the threat was not, If a man sinned he should dye, or some other for him (for then, either of them would have been the *idem*, the same in Law), and so not refusable; but it was that the offender himself should dye: so that whatsoever else than the offender's sufferings, could be offered, was refusable, and so could be but a Satisfaction. And then these things will suit and agree:

1. Here is pardon and remission, in

in accepting and acquitting: for he might have refuſed to accept of Chriſt's death, and to acquit us upon it. It is plainly, a not ſtanding to his threat, a diſpenſing with his Law, notwithſtanding Chriſt's death, for him not to execute the Law upon us, though an honourable diſpenſing with it.

2. Being a Satisfaction, a refuſable payment, God may take off what part of the penalty He and his Son agreed, from the offender, and leave on him what part they pleaſe, and as long as they pleaſe and judg meet: And indeed, though they did agree, and God hath promiſed for Chriſt's death-ſake, that they who perform the Goſpel-condition, ſhall not periſh, but ſhall have eternal life: they ſhall not undergo eternal ſorrows, Hell-ſorrows; yet they never agreed, and God never promiſed that Believers ſhould not be afflicted for their ſins in this life, or that they ſhould not dye temporally, or that the ground as to them ſhould be freed from that firſt curſe; or that believing

ving Women ſhould not undergo pain in Child-bearing; for theſe things God doth inflict: therefore the Son in paying the ranſome, and the Father in accepting, never agreed they ſhould be freed from them in this life; though yet they did ſo to moderate and help in them, and ſanctifie by them, that a Chriſtian life in this World is worth living. *Phil.* 1. 22. To live in the fleſh is worth while, καρπὸς ἔργε, *operæ pretium*. And it is contrary to all Scripture, to ſay, Believers afflictions are not for ſin; and if they were not for ſin, they would not be chaſtiſements or corrections: for it is of the eſſence of chaſtiſement, that it be a puniſhment; for puniſhment is the *genus*, and the whole nature of it is in every ſpecies, in every chaſtiſement. Puniſhment is truly defined, the infliction of a natural evil, for a moral evil; and this is in every chaſtiſement. If a Father ſhould whip his Child, not for any fault, but only to do him good, we might poſſibly call it blood-letting, but not

chastisement, because it is not penal. If he give up his Child not for any fault, but lest he run into dangers in his absence, you cannot call this, correction or chastisement, though grievous to the Child, because it is not for a fault. And if God do punish his people with temporal chastisements, then they are so far, and as to those temporal chastisements, unpardoned; so far as they are punished, so far they are unpardoned. If a Traytor be pardoned, but must lose some part of his Goods, he is then pardoned as to his Life and Lands, but not as to that part of his Goods. It is not less absurd to speak of chastening for a fault never committed, than for a fault perfectly and every way pardoned. You may see how this answers these difficulties: If it be a Satisfaction, he may pardon the offenders as to their ruin and destruction by their sins, and yet leave some part of the penalty on them, that may make their hearts ake, and eyes weep; though they be as

brands

brands plucked out of the fire, yet he may chuse not to make them immediately in this life, be like those whose garments smelled not of it, without any shew of injustice.

3. If the Sufferings of Christ were a Satisfaction, a refusable payment; then, As God is bound no further to acquit the parties for whom it is paid, than, he accepting it, and Christ paying it, agreed: so (which is the main thing I have spoken all this, to answer), He is bound only in such a way, and on such terms and conditions, to acquit the Offender, as the party paying the price, and the party accepting of it, agreed on.

Now God did not set forth Christ a Propitiation, and Christ did not give himself a Propitiation, that sinners should immediately be acquitted without any more ado, only be sinners: for the Father and Son had a care, not only of the offender's good, but also of their own honour: for, if we shall suppose, that through this Satisfaction, it might now well have

consisted with God's Justice; yet it is certain, it was not consistent with his wisdom and prudence in Government, to pardon and deliver those that should slight deliverance; so to redeem Creatures, as to have them lawless; to lose his Rule and Government over them; that they may say, *We are delivered to commit all these abominations*: to be like Schoolboys, that have their orders, that they may do well if they will; but if they will not, the Master cannot justly, according to those Temporary Laws, punish them. Christ was not properly a Surety (though Metaphorically once so called) who hath only a care of one party to get deliverance for the Debtor, and careth not for the Creditor; but he was a Mediator, a middle-person, and had care of both; would have their redemption and deliverance only in such a way, as should no way dishonour God. He had a care of the Worship, Service, and Honour of God, as well as of man's impunity and deliverance; and he would also have

have a care that he ſhould not be reproached as an unholy Saviour; to have redeemed one to live, as if the Blood of the Covenant was an unholy thing, and would allow them impunity in all ſin. He would not for his part have his unſpotted Righteouſneſs to ſerve as a covering to wrap and cover wilfully continuing running ſores. Nay, Chriſt was ſo far from meerly deſigning and bargaining for the ſalvation of them that ſhould continue wilful contemners of God and his Laws; from intending his death for a Sanctuary, where wilful continuing enemies might find refuge and ſafety; that his deſign was, to bring Religion into the World, and to fetch it back from that ſwoon wherein it muſt needs have lain, had not Chriſt dyed, had there been no hope for repenting returning ſinners. He was ſo far from meerly purchaſing the pardon of any, live they as they liſt, that one of the great ends of his death was, That purchaſing ſuch hope for them that returned, they might purifie themſelves;

purchasing such Promises, they might cleanse themselves from all pollutions of flesh and spirit. *Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.* Tit. 2. 14. 1 Pet. 2. 24 *He bare our sins* (that is, the punishment of our sins) *in his own body on a tree, that we being dead unto sin, might live unto righteousness.* That whereas God would have had no service, no obedience, there being *no forgiveness with him that he might be feared*, but Earth would have been like Hell; now God might have such poor shattered service as our degenerate estate is capable of.

Therefore be sure, He would not use such an unlikely means as this; to bargain for, and purchase of his Father pardon of sinners, so absolutely, that should they wilfully slight their Redeemer, they should yet have the benefit of his death and he should be unjust in denying them pardon, and therefore wish them only to repent, believe, reform, out of

good nature, and ingenuity, and by way of thankfulness; but if they should refuse, he should be unjust, according to such an Oeconomy, if he deny to them the pardon and justification procured by Christ. Nay, let any man that is not forsaken of Reason, as well as Religion; that is not giddy and drunk with error, and is not ignorant of the wickedness of man's nature, judg, Whether this would be as likely a means for Christ to bring Religion into the World, to obtain that they should have the fruit and benefit of his death to justification and salvation, whether they repent, return, or no; you shall have these things, live as you list; only I beseech you, by way of gratitude, repent, reform: Or, for God to give his Son, and Christ give himself, that whosoever should believe, repent, return, should have the benefit of it; and otherwise to fall short. Whether of these are a likelier way to lay such a foundation in the world, judg ye. Would he in pardoning sins against the first Cove-

nant, ſhew ſo dreadfully (by the death of his Son) how hardly and difficultly he diſpenſed with his Law, that men might after go on in ſin without danger? Surely one of the ends of Chriſt's dying was to ſhew, that if he would not pardon ſinners againſt the firſt Covenant, without ſuch a ſtupendious Satisfaction, how hopeleſs will their condition be, that perform not the terms of this ſecond Covenant, founded in the blood of Chriſt!

Chriſt never agreed for the ſalvation of final impenitent Unbelievers, never ſatisfied for that, though he did for impenitency, and unbelief, and rejection of Chriſt for a time, provided they came in at laſt. He obtained of God, not to take every denial, every rejection, for an utter loſs of all (for then we had all periſhed); but obtained that God would wait, be long-ſuffering to ſinners, and bring them to righteouſneſs and life, provided they come in before death. But, that have a mind to it, notwithſtanding Chriſt's bearing their ſins, may

may bear them themselves: and many will do so; even they that knowing the terms of Justification and Salvation by Christ, do chuse rather his eternal wrath and displeasure, than to accept him on the condition of his love and favour.

They agreed that they, and they only, shall have benefit by this Propitiatory death of Christ, that shall, in this life, perform the conditions whereon it is offered, and if they finally refuse it on these terms, they shall have no benefit by it, but the wrath of God shall abide on them; yea, and they shall perish with heavier perdition, with sorer punishment, because of their *treading under foot the blood of the Covenant*; slighting of it as not worthy their acceptance upon the terms of it: Which is this new Covenant, this second Covenant made in the blood of Christ.

So that I may say, Though immediately and antecedently, to the consideration of fixing the terms, and making this second Covenant, Christ dyed

dyed (as I told you before) that God might be just though he should pardon sinners; yet he dyed eventually, and the new Covenant being considered, that God might be just, and the justifier of him that is of the faith of Jesus. *He so loved the world, that he gave his only begotten Son, that whosoever believed,* &c. And for this cause he is the Mediator of the new Covenant, that by means of death for the redemption of Transgressi-
Heb. 9. 15 ons, they which are called (that is, effectually called, converted) might receive the promise of the eternal Inheritance.

Now it is necessary for your instruction herein, that I make out to you these three things.

1. What *Justification* is.
2. What the *Covenant*.
3. What the *Condition*.

First, What Justification, and to justifie, is.

2. You know what Condemnation

is,

is, you may by it know what Justification is: for contraries are mutually known by one another. Now Condemnation is contrary to Justification. *Who shall lay any thing to the charge of Gods Elect? it is God that justifieth, Who is he that condemneth? If there be a controversie between men, and they come unto judgment, that the Judges may judg them; then they shall justifie the righteous, and condemn the wicked.* Rom. 8. 33 Deu. 25. 1

Now there is a twofold Condemnation, *viz. by* the Law, and *according to* the Law; that is, by the *Law*, and by the sentence of the *Judg*.

A man that transgresseth a Law, is immediately condemned by the Law. *Adam* in the very moment he transgressed the Law, was condemned in Law; that is, made guilty, the death threatned was made due to him. And again, when an offender is proceeded against according to the Law, and, by the sentence of the Judg, sentenced according to the Law, then he is Sententially condemned: First, the

Law

Law condemns him, and then the Judg according to the Law.

So there is a Juſtification in Law, and a Juſtification by the Sentence of the Judg. And theſe two ſenſes of the word can only challenge any kind of propriety; one is called *Sentential* Juſtification, by the ſentence of the Judg, pronouncing him righteous, and one that ought to be acquitted according to the Law. The other is called **Conſtitutive* Juſtification, or Juſtification in Law; which is, of one that hath right to be acquitted, when accuſed. When the Scripture ſpeaketh of Juſtification by Chriſt, by faith, or to life, it conſtantly uſeth it in one of theſe ſenſes. He that is a believer, that hath performed the Goſpel-condition, is juſtified immediately, *ipſo jure*, in Law-title, by the Law of Grace; he is conſtitutively juſtified by that Covenant or Goſpel-grant [*He that believeth, ſhall be ſaved*]; hath right to not-periſhing, and a right to eternal life, by this promiſe; though he is not ſententially

Rom. 5. 19 * Δίκαιοι κατασταθήσονται.

ally

ally justified till the day of Judgment: *The Lord grant he may find mercy at that day*, saith the Apostle. By the Law of Grace or Promise, immediately the sinner upon his believing, hath right to impunity, as to Hell, and right to the Inheritance by Promise; and at the last day shall be adjudged to it, to the immediate possession of all those Immunities which were given by the Law of Grace or Promise. *Not the hearers, but the doer of the Law shall be justified---In the day when God shall judg the secrets of all men according to my Gospel. We through the spirit do wait for the hope of righteousness by faith*; that is, for justification by faith at the last day. But this Sentential justification is to come. Therefore whensoever the Scripture speaketh of justification in this life (as for the most part it doth), *being justified by faith, we have peace with God. But you are sanctified, you are justified*---it is to be understood of justification in Law-title; and in this sense it is to be understood here. We may say of a man whose

Gal. 5. 5.

whose case is good according to the Law, that ought to be acquitted when it cometh to trial, The Law justifieth him, the Law acquits him, he is justified already in Law; and so are believers in this life: *There is no condemnation to those that are in Christ Jesus, who walk not after the flesh but after the spirit.* The justification here spoken of is expressed by another word in the Text, *viz. Remission of sins.* And the Scripture constantly useth Justification in the Gospel-way, and pardon or remission of sins, as equipollent terms; and the Apostle proveth, there is no justification now by works, but by pardon of sins, citing it out of the *Psalms*; *Blessed are they whose iniquities are pardoned, and whose sins are covered. Blessed is the man to whom the Lord doth not impute iniquity.* Observe the place, and you will see he useth *imputing righteousness without works*, and *not imputing iniquity*, as the very same. Again in the Text *justified freely by his grace through the redemption that is in Christ*, is thus expressed in other

Rom. 4. 7, 8.

Scrip-

Scriptures, *Redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.* And, *redemption through his blood, even the remiſſion of ſins* *Be it known unto you therefore brethren, that through this Man is preached unto you the remiſſion of ſins; and by him all that believe are juſtified from thoſe things from which they could not be juſtified by the Law of Moſes.* *The blood of the new Covenant ſhed for the remiſſion of ſins.* And this juſtification of ſinners, or forgiveneſs of ſins, is reckon'd as one Article of the Creed, as eſſentially neceſſary to ſalvation to be believed.

Eph. 1.7. Col. 1.14. Acts 13. 38, 39. Matt. 26. 28.

And indeed, the Juſtification (in law) of faln man, is all one with the pardon of ſin. And as for the reſpective difference of pardon being a diſcharge from the obligation of the Law to puniſhment; and juſtification from the condemnation and accuſation of the Law; it is ſo little, that it is not worth while to clear it to you; for the obligation of the Law to puniſhment, and the condemnation

demnation and accuſation of the Law, are one and the ſame act.

Juſtification of one guilty, is all one with pardon of ſin. Yet there is this difference between Juſtification taken at large, and pardon, *viz.* None can be pardoned but an offender; but a man that was never an offender, is capable of being juſtified (as *Adam* would have been, had he ſtood) againſt any charge pleaded or pleadable againſt him. But if once a man be guilty of the breach of a Law, his Pardon and Juſtification are all one; for there can be no juſtification of offenders, but by a legal diſcharge of the ſinner from the obligation to puniſhment, which is pardon. So that Juſtification actively taken, is an act of God, whereby he pardoneth our ſins, or diſchargeth us from condemnation, or giveth right to ſalvation, notwithſtanding our ſins. All theſe are the ſame and only differ in words. If you ſhould define *Juſtification*, *An act of God, whereby he pardoneth our ſins, and conſtituteth us righteous*; all the fault

fault here is only this, You do tautologize; for there needeth no more to righteousness, than pardon of sin: for that which putteth an offender into such a state, as if he had performed the Law in all things, that doth perfectly justifie, or constitute him righteous: but, pardon of all sins, both of omission and commission, doth put a man into that state, as if he had performed the Law in all things (for it putteth him into that estate, as if he had transgressed the Law in nothing; therefore, as if he had performed the Law in all things). It is impossible to find a middle. I say, there needeth no more to righteousness, than pardon of sin. If all his sins be pardoned, he is *ipso facto non reus*, not guilty; and if not guilty, he is *justus*, just. It is impossible to find any *medium* ἐν τῷ δεκτικῷ, *in capaci*, in a capable Subject. In a subject uncapable, where there is not *debitum inessendi*; there may be not-guilty, not-unjust, and yet not-just; as in a Brute or Stone. If a man by his sin be guilty, be obliged to lose

Heaven and go to Hell; if his ſin be once pardoned, this obligation once diſſolved, he is in *ſtatu quo prius*, hath right to Heaven, and to be free from Hell. If right to any good thing that a man ſhould have, if innocent, ſhould yet be wanting to a man pardoned (as you may ſee I did yield ſuch a thing before as to this life) the want of that good thing is part of puniſhment; and therefore he is not wholly pardoned, no more than wholly juſtified as yet, except the right to that good thing be reſtored. If the *pœna damni* the loſs of the enjoyment of God be puniſhment, then pardon of ſin reſtoreth right to the enjoyment of God; elſe not fully pardoned, no more than juſtified. If a Traytor be pardoned, but muſt loſe his Goods, he is then pardoned and juſtified as to his Life and Lands, but not as to his Goods. So that they are the ſame thing, his pardon and juſtification; and there is no more in the juſtification of an offender, than pardon of ſin. Thoſe learned men

men that oppose this, constantly grant, That if pardon of sin put an offender into such an estate, as if he had performed the Law in every thing, then it would apparently be the whole of Justification: and also that pardon of sin putteth him into such an estate, as if he had offended the Law in nothing; and also that the satisfaction of Christ is enough for pardon of sin. But they maintain, that it is possible for a man not to have offended the Law in any thing, and yet not to have fulfilled the Law in every thing; which I should by no means tell them that know it not, was it not in duty to instruct you, that it is opposed without shew of reason.

And by the way you may see how contrary to Reason (as well as Scripture) that way of theirs is, who hold, That Christ's fulfilling of, and Christ's obedience to the Law, is accounted, imputed, as if believers had fulfilled and obeyed the Law in his so doing: You may hold the active

and paſſive righteouſneſs of Chriſt a ſatisfaction to Juſtice for our breach of the Law; both of them a valuable conſideration, on which God will acquit the offenders, ſo they do but perform the Goſpel-conditions; and I can eaſily anſwer all the Arguments I have read, to exclude his active obedience from being part of the ſatisfaction to Juſtice for the breach of the Law: But to hold, over and beſide ſuch a ſatisfaction for our diſobedience, that there is made over to us a right to his obedience, ſo as God to account us as if we had obeyed the Law in him; beſide the danger of making God account men as perfect as Chriſt, and accounting that which is not true;

Firſt, It is altogether needleſs: for the Law requireth not of us, both ſuffering and obedience, in reſpect of the ſame time and actions, but only one of them; either our obedience, or our undergoing the penalty. And it is vainly alledged, that it requireth ſuffering for the time paſt, and obedience for the future.

ture. It is in effect to deny Christ hath satisfied for future sins: Ere long those future sins will be past; and if we do not obey for the future, we sin; and if we sin, the Law requireth only our suffering for expiation; and that, Christ's Satisfaction, Expiation, Propitiation, hath satisfied for.

Secondly, It maketh the death and sufferings of Christ needless: for if we obeyed the Law in him, he being in our stead, so as God accounted us to have obeyed in him; then there was no need of his death: for though we obeyed not in our selves, yet we obeyed in Christ. If a Soldier be by the Martial Law to watch his hour or dye; if another be accepted to watch for him, so as it may be said another hath watched for him; though he did not watch, what, Must this other Soldier dye for him, as well as watch for him? No Law requires both. It was not, Do this, and dye. If his obedience was so formally for us, as to be accepted by God for us, as if we had fulfilled the Law in every

thing, What need was there of a Satisfaction, to make as if we had broken the Law in nothing? *& vice versa.*

Thirdly, If Christ fulfilled the Law for us in this sense, so as it is to be imputed to us, as if we had fulfilled the Law our selves; then we should be freed altogether from any obligation from the Law to obedience; just as we are freed from the condemnation of the Law, because Christ underwent it as a Satisfaction for us, we should not then sin in not obeying the Law, and we could not be pardoned by Christ for our sins in not obeying the Law; for they are no sins according to this Hypothesis.

If there be a Law, That if a servant, hired for a year, shall refuse to serve his year's service (if his Master require) he shall lye in the prison a year. Suppose one hired did not serve a year, but another served a year faithful service for him hired man also serve a year, or he is to blame?

and,

and, Must this man, accepted to serve a year for him, also lye in prison for him? What if I did not serve a year, yet another served for me, and better service than I can perform? What need is there, may he say, that I should serve it my self? Do I think I can mend his work? do it better my self, than I have done it in him?

I am almost ashamed to lay open the weakness of them that hold these things, after such multitudes of learned Protestants have shown their absurdity. How much clearer is the Scripture-way, of God for Christ's sake justifying and pardoning us, for Christ's Satisfaction, Propitiation? than to talk of our fulfilling the Law; yea, or (which is not so ill) our satisfying in Him, suffering in Him, or redeeming our selves in Him, or God accounting us to have satisfied in Him. These are Phrases the Scripture is a stranger unto: though if they will say, as some, They mean no more by such speeches, but that God for Christ's Satisfaction gives us all these Gospel-

mercies: I ſhall only ſay, They might ſpeak plainer. And our ſatisfying in Him is true, in a figurative ſenſe, though not in a proper ſenſe; and ſo God's accounting us to have ſatisfied in Him: yet, in no poſſible ſenſe is our fulfilling the preceptive part of the Law in Him, true; for, this would make Chriſt's ſatisfaction needleſs.

Now ſince I have defined Juſtification by pardon of ſin; it is neceſſary that I tell you what *Pardon* is: Pardon is a diſſolution, or diſcharge from the obligation to puniſhment. It is none of theſe four things that only pretend to come in competition.

1. Pardon of ſin is not, A making ſin ceaſe to be: for that is to be aſcribed to Sanctification, which is a *real* change in oppoſition to *relative*.

2. It is not, making that it ſhould be ſaid, that the ſin was never committed; this is impoſſible.

3. It

3. It is not, making sin that it do not in its own nature deserve damnation.

4. It is not, the executive taking off the penalty; for this is a consequent of pardon, by virtue of justice and faithfulness. Yet sometimes it is used in this improper sense in Scripture.

But it is, A dissolution of the obligation to punishment; the dueness of the penalty is taken away immediately by pardon, and so remotely and ultimately the penalty; God being just and faithful, will not inflict what is not due, what he hath made not due by his Law of Grace.

So that Justification actively taken for God's act, is an act of God, whereby he pardoneth our sins, or, dissolveth the obligation to punishment. And then Justification, when taken passively for the effect of Justification, is, A dissolution of, or discharge from the obligation to Hell and Punishment, or a right to Salvation; or, a right to be free from

from Condemnation, which is nothing elſe but a right to ſalvation.

It doth not, in this Diſcourſe, concern me to ſpeak of the further degrees of Happineſs ſuperadded: for, Juſtification of it ſelf comprehendeth no more than right to what would have been due to us if we had been righteous without pardon, had never tranſgreſſed the Law: for, Juſtification is from ſome thing, as well as to ſome thing. Yet this, on the by: Greater things than we fell from, do come to man by the ſame Law of Grace, by the ſame blood of Chriſt, and upon the performance of the ſame condition, that Juſtification or pardon of ſin doth. As for the meritorious cauſe of this Juſtification, I have ſpoken very largely of it already: for whoſe ſake, merit, *Cujus intuitu:* I told you that he juſtifies us through the redemption that is in Chriſt; and I dare not ever and anon return to ſpeak of it here, leſt I ſhould confound your underſtandings. I ſhall, after this, ſpeak of God's working

Faith

faith in us, that we might be justified, and Christ's meriting of it. Therefore do not in your too forward thoughts over-run me, as if I denied any thing I come not yet to speak of.

Now I will tell you what this act of God is; how God dischargeth the sinner, and dissolveth this obligation to Punishment, and so giveth right to salvation which we lost by our sins.

It is by some new Law or Constitution, by some Covenant or Promise, founded in Christ's Satisfaction. It is some judicial juridical act, and therefore by some Law-act. I thus prove it.

1. It is impossible that a man that is a sinner should have right to be freed from condemnation, but it must be by some Law of Grace, some legal discharge. Such a *jus* or right cannot possibly pass, but by some Law act. If a Rector should refuse to inflict the penalty on a man guilty or condemned, this is not Pardon or Justification. You may

may call it Suſpenſion, Impunity; but the offender hath no right to the Impunity, the obligation to puniſhment is not diſſolved by it. Yea, ſuppoſe God ſhould have reſolved within himſelf never to inflict the penalty; yet he might inflict it when he would, without injuſtice (though I confeſs not without mutability), the offender hath no right to impunity by ſuch an intention, no *jus*, the obligation is not diſſolved till ſome *lex remedians*, ſome remedying Law, ſome Rectoral Law of Oblivion, ſome Act of Pardon and Oblivion: elſe, it is only forbearance, but no acquittance, no diſcharge, no pardon, no juſtification.

2. God will be true to his own Laws, and will not leave a man unpuniſhed to whom puniſhment is due by his own Conſtitutions, all things conſidered; but his judgment and execution will be according to Truth and Law. *He that condemneth the righteous, and juſtifieth the wicked, they both are an abomination*

Prov. 17. 15.

to

to the Lord. He will ſentence men according to his own Laws; and he will not juſtifie or condemn *pro libitu*, but according to his own declared Laws. He will not ſententially hereafter juſtifie, nor will he account juſtified here, any ſinner, but whom the new Law of Grace, the Goſpel founded in the blood of Chriſt juſtifieth, which only juſtifieth Believers.

3. Condemnation is by ſome Law: therefore Juſtification muſt be by ſome Law; for, Contraries are of the ſame general nature. As condemnation is by a Law-threat; ſo Juſtification of a ſinner muſt be by a Law-promiſe. It is a Law-rule, that Obligations are diſſolved by the ſame way whereby they are made. The Apoſtle ſpeaking of boaſting being excluded in Juſtification, asketh, *By what Law?* and anſwers, *By the Law of Faith*; implying plainly, Men are juſtified by the Law of Faith.

4. We may clearly ſee it by the tenour of the Covenants, *Rom.* 10. 5, 6, 9 *Moſes* deſcribeth the righteouſneſs of the

the Law, the tenour of the Covenant of Works, which would have juſtified men, had they performed the condition of it: *The man which doth theſe things, ſhall live in them.* But the righteouſneſs of faith, the tenour of the Covenant of Grace, the word which we preach, is this: *If thou confeſs with thy mouth, and believe with thy heart, that God hath raiſed him from the dead, thou ſhalt be ſaved.* Had man performed the Legal Condition, perfect and perpetual obedience, the Law of Works would have juſtified him. Therefore, now, if a man perform the Goſpel condition; the Goſpel, this Law of Faith, will juſtifie him. See alſo *Gal* 3.15,17.21,22, of the two Covenants. To *Abraham* and his ſeed were the Promiſes made; that is, to *Abraham*, and all true Believers that are of the Faith of *Abraham*; as he fully explains himſelf in other places of the Chapter, eſpecially the laſt verſe. And is the Law againſt the Promiſes of God, againſt this Covenant confirmed of God in Chriſt.

That

That he that believeth ſhall live? *Had there been a Law which could have given life, verily righteouſneſs ſhould have been by that Law: but the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.* We may argue plainly thus: This Law, this Covenant-Promiſe, *Believe and live*; can give life, that is, right to life; for ſome do perform the Condition of this Law: Therefore, verily Righteouſneſs is and muſt be by this Law. Can any man poſſibly give a reaſon why that Law would have juſtified, would have given right to life, and ſo righteouſneſs have been by it, to a man that had performed perfect obedience, and not this *Believe and live*, perform the Goſpel-conditions and live; and not this juſtifie, give right to life, and ſo righteouſneſs be by it?

5. To deny this, is to ſay, the Goſpel-Promiſes are meer Cyphers and Nullities; they have no effect, if they do not give right to Impunity and eternal life, which is Juſtification

ſtification to thoſe that perform the conditions: Nay, it is to deny that they are Promiſes; for if Promiſes, they muſt have the common nature of Promiſes, which is to give right. To deny the efficacy of them, is to deny they are gracious Promiſes; it is to ſay they are uſeleſs, as to giving the right; we ſhould have had right without them. It is no Act of Oblivion, much leſs a very gracious Act of Oblivion, that doth not pardon and juſtifie properly them that perform the Conditions of it; no Act of Oblivion to him that would be juſtified by doing that which is the condition of it without it. And this, by the way: They that ſay, Faith attaineth right as an Inſtrument, and not as a condition, make all the Promiſes Nullities; they in effect ſay, We ſhould have had right, had we performed that thing which is the condition, without ſuch a promiſe.

Thus you ſee, Juſtification muſt be by ſome Law of Grace; and indeed Proteſtants ſeem agreed, it is a Juridical Act. Now what Law of Grace

Grace is it? What names is it to be called by? You may call it, The Promiſe, the Covenant, the Law of Grace, the Law of Faith, the Goſpel; by theſe names it is called in Scripture. The tenour of it is this: He that turneth, ſhall live: He that believeth, ſhall be ſaved: He that accepteth Chriſt in the Goſpel-way, on the Goſpel-terms, ſhall have the benefit of this Propitiation to his juſtification and ſalvation, though never ſo great a ſinner. This is the Goſpel, the Law of Faith, the Law or Covenant of Grace founded in the blood of Chriſt. Theſe Promiſes are *Yea* and *Amen* in Chriſt; are the Covenant confirmed of God in Chriſt, as the Apoſtle calls them. And by this all were juſtified and ſaved, that ever were ſaved by the blood of Chriſt. You ſhall all be judged, that is, juſtified or condemned, ſententially, according to this Goſpel. And, as you ſhall be ſententially judged according to this Law of Liberty at the laſt day; ſo, you are here in this life conſtitutively

[illegible] condemned here in law. [illegible] word which Christ spake shall condemn men at the last day: shall justifie or condemn. So it doth in Law-[illegible] justifie them that obey the Gospel here. *For not the hearers of the law are just before God.* [illegible] speaketh of the [illegible] it is like [illegible] *Not [illegible] unto me,* [illegible] *will* [illegible] *the King-* [illegible] *of* [illegible] *shall be justified, in the day* [illegible] *shall judge the secrets of all* [illegible] *Gospel.*

[illegible] begin to see into [illegible] and by [illegible] what it is [illegible] following, [illegible] and [illegible] to [illegible] what [illegible] That it is no-[illegible] *Justification*: which [illegible] tedious. He could [illegible] an abomination to God, that [illegible] that is, [illegible] to their [illegible]

First, It is not, Our knowing we are justified, which some call *Justification in Conscience*. For,

1. The Scripture never calleth Assurance (our knowing we are justified) *Justification*.

2. We may be justified in Scripture-sense by this Gospel, having the condition of Justification, and yet not know it; yea whilst we are not justified, and have no right to salvation; else, woe to troubled souls. And we may not be justified, and think we are.

3. In this sense we should be properly said to justifie our selves, and not God to justifie us: for it is we that know we are justified, by the act whereby we know it; and not God, though God enable us to know we are justified.

Secondly, Justification is not God's knowing we are justified, and have right to Impunity, right to Heaven: it is not God's knowing, accounting us, judging us justified: for we are first justified, reckoned in order of Nature, though not of

Time

Time, before he knows, accounts us so be. We first have this right to Impunity, Salvation, before He knows or accounts us to have it. The Object is in order of Nature before the Act; a thing is, before it be known. If there be an Act of Oblivion made, upon condition of Rebels laying down their Weapons; Offenders are pardoned, justified in Law-title, upon laying down their Weapons, in order of Nature, before the King or any else know or account them pardoned. God doth not account men's sins pardoned, till first they be so by his own Law of Grace. *They that justifie the wicked, or condemn the righteous, are both in abomination to the Lord.* As God did not account *Adam* guilty, condemned, till first he was so, by his own Law, through sin; so he doth not, will not account any justified, pardoned; till first they are so by his own Law of Grace made in the Blood of Christ, which is upon their performing of the Condition of it.

Thirdly,

Thirdly, Justification is not, God's knowing we shall be justified. God indeed doth know men shall be justified when they believe: but this is not Justification. It doth not follow that a man is justified, and his sin pardoned, who is going on in all villany, because he belongeth to the Election of Grace, because God knoweth he will believe, and so will be justified when brought home. For, 1. God knoweth, till he believe, he is unjustified, his sin not pardoned, he is under the curse of the Law, and under the Rectoral displeasure of God: for, *Without Faith it is impossible to please God.* God hateth all workers of iniquity with this Rectoral hatred. *He that believeth not, is condemned already*; he is so far from being justified. You cannot say of such a man, he is justified, his sins pardoned, but he knoweth it not. No; till a man believe, the wrath of God abideth on him. Hell is yet his due, by God's own Laws of Government; though Heaven will be so, when he believes. 2. Else Justificati-

on and pardon of sin would be from Eternity, which we are sure is contrary to all Scripture that maketh them conditions of Faith, Repentance, and Conversion: whatsoever some have said to the contrary, —*turn them from darkness to light, that they may receive forgiveness of sins, and* Acts 26. *inheritance*, &c. *We have believed, that we may be justified by the faith* Rom. 4. *of Christ. To whom righteousness shall be imputed, if we believe. That they* Jer. 18. 3. *may return every man from his evil way, that I may forgive their iniquity and their sin. —lest they should* Mark 4. 12. *see with their eyes, and be converted, and their sin be forgiven them.*

Fourthly, Justification is not, God's intending, decreeing, willing that men should be justified when they believe. 1. Then it would be from Eternity; which is repugnant to all Scripture: God speaketh of it as a thing future. God intended from Eternity, That our King should be King of *England*; but he was not King of *England* till his Father was dead: and then he had the legal

Title.

Title. 3. God's intending from Eternity to condemn men for their sins, is not Condemnation; else men would be condemned from Eternity: but, then men are condemned when they sin, and the Law condemns them. So, God's intending to justifie sinners upon believing, is not Justification: But, when men believe, then God justifieth them by his Law of Faith. 3. To say, This is meant by Justification, is to make non-sense of all those places of Scripture that make it future. When he saith, *God will justifie*; we must then say the meaning is, *He will will-justifie*. We must double the word *will*.

Fifthly, Some tell us, That Justification is properly and formally Christ's suffering or obedience, or properly God's laying our sins on Christ. But then we must say, Christ never merited our pardon or justification; we are not forgiven for Christ's sake: for, Christ never merited the [illegible] which they call Justification, [illegible] own sufferings, or our sins laying on him.

Could you think of any other thing to call *Juſtification*, beſide what I have here taught you, I could with much eaſe ſhew you the abſurdity of it. Theſe are the likelieſt of any I can think of, to pretend to be it; that are not it, and are pretended by ſome to be it.

You now ſee, or may ſee, Juſtification is God's Juridical Act by his Goſpel, by his Law of Grace. If an Act of Oblivion be made on theſe terms, That whoſoever of ſuch Rebels ſhall go and promiſe before ſome Juſtice of Peace, they will be loyal Subjects for the future; as ſoon as ever they have thus promiſed, this Law juſtifieth, pardoneth them. They did not pardon themſelves (that is a fooliſh pretence of ſome weak men, contrary to the knowledg of all Lawyers and Divines, yea, of any rational men), but the Law-giver did pardon them by this Rectoral Act of Pardon upon their promiſe. If there be a Law in force, that every Felon ſhould dye: but there is alſo another remedying Law, That if the Felon

read

read, he ſhall not dye: When he readeth, the Law pardoneth him; the Law-giver by this Law juſtifieth him from the charge and condemnation of the other Law.

It is by this Goſpel, this perfect Law of Liberty, that we are juſtified; this is that new Law that Miniſters are ſent to preach: *Go preach the Goſpel to every creature. He that believeth, ſhall be ſaved. He that believeth not, ſhall be damned.* This is our great buſineſs, To tell men the condition on which they ſhall be pardoned, juſtified, and ſo ſaved. And ſhould any Miniſters be ignorant of their great Meſſage? yea, ſo ignorant as to ſay, Theſe are no conditions, no terms, nothing required of us in order to attaining the benefit of Chriſt's death? How ſad ſhould this be to us? Men are juſtified or condemned here in this life, by this Goſpel, in a Law-ſenſe; and, in this ſenſe, Scripture for the moſt part uſeth the word *Juſtifie*; and men ſhall hereafter be juſtified or condemn'd ſententially according to this

this Gospel. Thus I have told you what Justification is; which was the first Question propounded to be answered: and I have tacitly slidden into the second Question. What the Covenant is? and answered that. The third propounded was, To tell you what the Condition is.

Thirdly, What is meant by this, τὸν ἐκ πίστεως Ἰησοῦ, *Him that believeth in Jesus*; or, *Him that is of the faith of Jesus*. This is the Question now to be answered, What is the Condition of the Covenant of Grace, of the Law of Grace, on the performance of which this Propitiation, this price of Redemption shall be ours, for our justification and salvation? Ours, I say, with this limitation [*For our justification and salvation*]; or, to speak more strictly, The condition of our justification and salvation by it: For, God never giveth us interest in his Son's Merits and Satisfaction in its essential nature, but only in the fruits and effects of it. He gives us the Merit only in [illegible]

and

said figuratively to give a Captive a sum of money, which it may be the Captive never handled, never had it given to him at all properly, but only it was paid to the King of that Countrey for his ransome.

I answer: What would you wish or desire it should be? Think of that a little; for that is it, I dare say, if you think or desire rationally. Should God say, O ye guilty Rebels, I have found a Ransome; I have found out a way that I can now pardon you with safety to my Honour and Justice. Now, as ingenuous men, speak, and tell me, what I shall do for you? Should I pardon you, and give you Heaven and Happiness, though you should continue to live in all Villany, hating me and my holy ways, slighting my Law and Government? We would answer, No. This would not become the holy and universal Magistrate and King of the World; this would be unworthy of God: For, then we might say, We are delivered to commit all [illegible] abominations: this we have begun

begun to do, and nothing will be reſtrained from us which we can imagine to do; and there will be none to put us to ſhame. Speak then like honeſt men that have ſome ſparks of ingenuity. We ſhould ſay, Make not the terms perfect obedience; for, we brake that old Covenant that had theſe terms, when we had our perfect ſtrength; and now we are weakned wonderfully, ſhattered wonderfully by our fall.

Anſ. Make the condition, the terms this: That if we, humbly acknowledging our deſert of damnation, repenting us of our iniquities, and ſeeking to thee for forgiveneſs, ſhall ſincerely deſire and endeavor to pleaſe thee, and keep thy Commandments, and ſhall bewail it with grief when we fall ſhort, and fail in this our duty, that then we ſhall have the benefit of this Propitiation: So that only our wilful choſen caſting off thee and thy Government, ſhall undo us. And make it, that though we ſhould have long refuſed thee, yet if at length we thus repent and return, we ſhall find this mercy. This

This is well said thus far: And though this be not now enough for us, yet this seemeth to comprehend all the condition required of men to justification and salvation, before the appearance of Christ in the flesh. There were Promises of Forgiveness, Justification, and right to Heaven, made known to the World by *Noah* the Preacher of Righteousness, and others, upon the condition of repentance and returning to God. *If thou dost well, shalt thou not be accepted?* was said to a great sinner. This was Gospel, not Law; for that requires that a man never have been a sinner. The Book of *Job* is generally with reason held to be written before the Law of *Moses*; and his Friends knew and taught this Doctrine, and name it as coming from the Ancients by Tradition. *If any man shall say, I have sinned and perverted that which is right, and it profits me not; he will deliver his soul from going down into the pit.* And these Promises were made by virtue of this death of Christ. *Moses* entereth

Job 8. 5, 6, 7, 8. Chap. 33. 27, 28. Chap. 22. 21, 22, 23

tereth the people into this Covenant, *To be the Lord's people*; and promiſeth on that, *God will be their God*: and he ſprinkleth blood, and ſaith, *Behold the blood of the Covenant which the Lord hath made with you this day*: upon their engaging to be the Lord's people, and to obey his voice; to ſignifie, it was made in the blood of Chriſt. And he ſaith, *I have ſet before you life and death in that I command you to walk in his ways*: And that which he commanded, was not the old conditions, which were impoſſible, viz. Never to have been ſinners. It is not in the Heaven, or beyond the Sea; but *is nigh thee, in thy heart and in thy mouth*. It was, to love God in ſincerity, and walk in his ways. And the Apoſtle cites this, and ſaith it is *Gospel, even the word of faith which they preached*, Rom. 10. 6. Yea, and the *joy of ſtrangers that joyn themſelves to the Lord, to love the name of the Lord and take hold of this Covenant*, to them he would give, &c. And in the Pro-

phets

phets, *If the wicked turn from his wickedness, he shall live, he shall not dye.* This was the Gospel; this promise was made in the blood of Christ: for the Law admits of no pardon upon repentance. And any that were justified and saved upon the performance of these conditions, were saved only by the death of Christ promised and undertaken; and this obedience and turning to God, is a great part of the Gospel-condition. So that obedience is called Faith; and disobedience, Infidelity. *He that believeth on the Son,* ὁ πιστεύων *hath everlasting life: but he that believeth not,* ὁ ἀπειθῶν *he that believeth not, or obeyeth not the Son, or is not perswaded by him.* So, *To day if ye will hear* (that is, obey) *his voice, harden not your hearts, as in the provocation. Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God: To whom sware he, they should not enter into his rest?* But to them that believed not τοῖς ἀπειθήσασι, or to them that were disobedient? So we see they could

Joh. 3. 36

Heb. 3. 7. 12

could not enter in becauſe of unbelief. We ſee how diſobedience and unbelief are promiſcuouſly uſed, *Heb.* 4. 1. *Let us therefore fear, leſt a promiſe being left us of entering into reſt, any of you ſhould ſeem to come ſhort of it. For unto us was the Goſpel preached, as well as unto them; but the word did not profit them, not being mixed with faith* (or obedience, uſed promiſcuouſly) *in them that heard it.* You may obſerve hence, that they had the Goſpel preached to them in the Wilderneſs; and you may here ſee what the Goſpel is; A promiſe of reſt and happineſs to ſinners, to faln man; and we ſee, Heaven was promiſed under the type of *Canaan*; and we ſee, the Goſpel is a conditional promiſe: for, if abſolute, the miſſing of Heaven and reſt would have been aſcribed to God's unfaithfulneſs, and not to man's diſobedience or unbelief: and you ſee, what the condition of the Goſpel is, by ſeeing faith and obedience counted as one. *Seeing therefore it remaineth that ſome muſt enter in, and they*

Heb. 4. 6.

to

to whom it was first preached, entered not in because of unbelief, δι ἀπειθειαν *because of disobedience*; and so the Margent of your Bibles have it, also *ver.* 11. And the Apostle tells us what Faith was necessary in those days, *Heb.* 11. 5, 6. *Enoch* had this testimony, that he pleased God; but *without faith it is impossible to please God: for he that cometh to God must believe that God is, and that he is a rewarder of them that diligently seek him.* It is essential to Religion, to believe there is forgiveness with God, that he may be feared. The Gospel-condition is rather the diligent seeking of Him (if you will place it in one of these acts only) than the believing he is, and is a rewarder of them that come to him: for, this may be without that seeking, but not that seeking without this. I think it was not an essential condition to Justification and Salvation in those days, to have an explicite knowledg and belief of Christ's death and satisfaction, though God did pardon them upon their return-

ing worship upon the account only of that future Satisfaction. And that which is like a Mathematical demonstration to me that it was not an effectual execution of pardon and salvation is this, viz. If it was an effectually necessary condition of Justification then, then no man could be in a state of justification and salvation, without an explicite knowledg of Christ's death and satisfaction to come. But the Disciples of Christ (at least some of them) were truly regenerate men, truly children of God, and in a justified estate before Christ's Resurrection, and believed it not. That they were truly the people of God, and in a justified estate before his resurrection, is clear; for saith Christ (before that), *You are clean, through the word I have spoken to you.* And it is said of *Nathaniel*, *A true Israelite in whom is no guile.* And else we must say, God had no people in the world at that day; for you will confess, they were the best. And again, it is apparent they did not believe any such thing

as

as his death, and paying a price of blood. Nay, they were so far from believing he should so dye, that they rather believed that he should not so dye. When ever he spake any thing of his death, it is said, *They understood none of these things:* and, *Far be it from thee:* and when dead, they thought it unlikely that he should be a Redeemer: *We trusted this was he that should have redeemed Israel.* They looked on him as the promised *Messiah*, but thought he was to be some great Temporal Deliverer, and his Redemption should be with *Power*, and not with *Price*. How then could they be saved, if they had then died? I answer: That they, as others before them, believed God would pardon sinners upon their repentance, and returning from sin unto God; but for whose sake or merit they knew not.

Mat. 16. 23. Mark 9. 31, 32 Luke 9. 44, 45. Luke 18. 34.

I do not here deny but some before them might and did know something of Christ's death and Propitiation: and I do not deny, it was their fault they knew no more and

underſtood no more the Types and Propheſies of him: but all that I contend for, is this, that it was not a neceſſary condition of ſalvation; elſe the Diſciples had not been in a juſtified eſtate. And I may add this, *John Baptiſt* was under a clearer diſpenſation than they before him, and the leaſt in the Kingdom of Heaven in a clearer than *John*, and ſo the Diſciples in a clearer than *John*. Hence it is very probable, If the Diſciples knew not any thing of it, very few before them did, that lived under more obſcure Diſpenſations, and had not the helps they had. Now ſuch repentance, ſincere obedience, and turning, is ſtill a part of the Goſpel-condition: for, this is not taken away now under the Goſpel; it is as much a condition of the Covenant, as ever, *That we take God for our God, and turn from ſin.* Will any man ſay, That Miniſters are not to preach from thoſe Texts, *If the wicked turn from his wickedneſs, he ſhall live.* And, *If you live after the fleſh, you ſhall dye; but if*

you through the spirit do mortifie, &c. These things are as much a condition as ever. But there is something added under the Gospel, something required of us as necessary, that was not so to them. Now, *if you believe not I am He, you shall dye in your sins.*

It might be replied (to continue the former Dialogue), You have well said in propounding this to be a condition; but there is something more yet, is fit to be required of those that live under the clear Dispensation of the Gospel, *viz.* That we, after Christ is thus come, should explicitely know, believe, trust in, and honour our Redeemer. It is fit there should be faith in our Lord Jesus Christ, as well as repentance toward God: That he should

Nonnulla hic desiderari, Habes confitentem reum: sed quæ mihi solutionem alienarum quæstionum ἐξ ἀνάγκης imponerent. In quibus quidem aqua mihi non multum hæret: At harum enodatio plusculum insumeret chartæ; paucis enim expedire non licet. Et forsan invidiam mihi conciliaret, quæ tu hujus generis ad populum conatibus maximopere cavenda est. Dumque necessitas rerum in confesso est unde oritur non adeo laborandum: nec est tanti, nobis clarâ evangelii luce agentibus, nostra enim res non ageretur. Quare ferebat animus hæc ut vides aliquantulum ἀνακόλουθα, & hiantia, relinquere; & proculdubio præstat operosis de rebus & explicatu difficilibus tacere quàm pauca dicere.

have only those that come to God by him, and ask in his Name: That over and above being true *Israelites* in whom is no guile, there should be a belief of Christ, and his death and resurrection. And so indeed there are new Articles essential to our Creed; *Except you believe I am he, you shall dye in your sins.*

To conclude, This is the Gospel-condition: God saith to us as *Solomon* to *Adonijah* (when fled to the horns of the Altar): *He deserves to dye; but if he will shew himself a worthy man, not a hair of his head shall fall to the ground: but if iniquity be found in him* (if he will be false and treacherous to me and my Government) *he shall dye.* It is seemingly too high an Allusion: but the New Testament often uses the word [*worthy*] for carrying in our weak measure fairly. I mean however no more but this: Be but Christians in good earnest: believe the truth of the Gospel heartily, in such a degree as to venture all upon it; and love God and Christ heartily, and serve

him

them according to your weak shattered ability faithfully, so that it shall be the real grief of your soul when you fall short; and this shall serve your turn. So the terms are the whole of Christianity, the whole duty of man, so far as integrity and sincerity. What doth *Solomon* mean, when he saith, *Fear God, and keep his Commandments, for this is the whole duty of man*, but the whole condition of happiness? Doth he set us on any thing not required under the gospel? These are the terms of the Covenant of Grace established in the Blood of Christ, which you shall be judged justified, or condemned by; and they are just before God, are justified in Law, that do thus; and shall be sententially pronounced just, that do thus in sincerity, though not perfectly; and they that do not, shall be condemned, notwithstanding Christ's death. Such only are of the Christian Faith. I understand Faith thus largely; and it is plain the Scripture doth, whenever any promise of Justification is made to it.

Do but well consider these few things following, to remove prejudice, and to let you see into the nature of things; and I hope you will easily be convinced what are the terms.

1. There are the same terms and conditions of Justification and of Salvation. Whatsoever is the condition of the one, is also of the other: For, the Apostle argueth in the same manner against salvation by works, as justification by works. Yea, it is apparent in the nature of the thing: for, Justification passively taken (as I told you before) is nothing else but right to salvation; and we need no more for Heaven, than right to it. Do but get aud keep right to Heaven (which is Justification) and we need no more on our part. As for possession, that is God's work, by his Angels, carrying away souls, raising bodies. Many worthy men have said, That Repentance, sincere Obedience, are only for Possession, and not for Right. But we are not to work for Possession at all;

all; we need not get upon a Hill, when about to dye, to ſave the Angels a labour of carrying our ſouls too far. Do but get and keep Right, and to deny Poſſeſſion to us (if we have right to it by Promiſe) would be unfaithfulneſs in God; which we need not to fear. Therefore if you will grant, that all the things I have ſpoken of, are required neceſſary to ſalvation, then they are alſo to juſtification. Only ſtill, it is here, as in all other things of like nature, Conſent, hearty conſent to the Goſpel-terms, immediately inſtateth us in Juſtification, and right to Heaven. But if we would have continuance of our Juſtification and right to Heaven, we muſt continue to conſent to thoſe terms, as to the ſincerity of our hearts and endeavours; elſe we ſhould loſe our Juſtification and right to Heaven; and the reaſon why we ceaſe not to be juſtified, is becauſe God keeps us from departing from him, by keeping in us care and watchfulneſs. Thus we ſee whatſoever we may lawfully do for Salvation,

vation, the same we may lawfully do for Justification.

2. Whatsoever duty there is, that if we do not, we should have no right to salvation, or justification, that is a condition of our salvation and justification. It is too common a saying, and a great upholder of the *Antinomian* way: Do but believe, say some, (and by believing, they do not mean as I do, the whole of Christianity; but some one act, as, believing my sins are pardoned, or reliance, or accepting Christ for my Saviour) and such acts as accepting Christ for Lord, and sincere obedience will follow; but they are not conditions of Justification and Salvation; but put that one act, and they will naturally and inevitably follow. But ask them, Suppose they do not follow? They will answer, You must not suppose it, they will; for, they dare not ordinarily say, That if they do not follow it, you will yet have right to Heaven. I will shew you the vanity of such talk. This is virtually to say, God never

never made promise to these as conditions, never suspended salvation on them, but they will follow faith naturally. This is to say, Godliness hath not the promise of this life, or however not of that to come; else it would be a condition of the promise. The instance that is usually brought of it, is this: There cannot be a seeing eye without the body; yet it is the eye that only sees. So Faith only is the Condition, only attains right, but cannot be without works. Now I will bring this to make it like the case in hand: Suppose one promise you such a reward if you bring him, and give him the seeing eye of such a Beast; we are sure (if the meaning be according to the words) you would have right to the reward, if you brought him a seeing-eye without the body; though indeed you cannot: yet we are sure, if you did, you would have right, and he would be unjust in denying you the reward, though you brought not the body. And on the contrary: Suppose we be sure this

is

is a truth, If you ſhould bring him a ſeeing-eye, it would not attain right without the body; Then we are equally ſure, that we miſtook his words or meaning, he ſpake *ſynecdochically*: for then it is equally a condition that the body be brought, as that the ſeeing-eye be brought; and it is equally influential into right: for, come to thoſe things that do naturally and univerſally accompany and follow one another, and where but one of them is made the condition, and the other not; the abſence of that which is not a condition, would no way hinder right; and ſo not right to Juſtification and Salvation. If a man become a Chriſtian indeed, it naturally and inevitably follows, he ſhall be hated of wicked men; but God never ſuſpending Juſtification and Salvation upon it, never making this a Condition, we may truly ſay, If a man be a ſincere Chriſtian, it would not hinder his juſtification and ſalvation, though the wicked did not hate him. So if it be true, that a man cannot be a

true

true Christian, but he must eat, drink, and breathe; these are natural Concomitants: yet these not being made Conditions, though he did never eat, drink, nor breathe, he shall be saved. If you can say of any Grace, or any measure of Grace, as Assurance, or Joy, That it is not necessary to justification and salvation: Then only you may say, They are not Conditions of these. If any one beloved sin, knowingly and wilfully continued in, would hinder a man's pardon, justification, or right to Heaven; then a sincere desire and endeavour, according to his ability, to get rid of that beloved sin, is a Condition of his Pardon and Justification.

3. All Conditions of Justification and Salvation, are equally Conditions, equally influential into right. If only an accident, or mode of a thing, be made a Condition with the thing; it is equally a Condition with the thing it self. If one promise to bring me a white Horse, and you shall have such a reward: It is equally

equally a condition, and as much influential into right, that it be White, as that it be a Horse; so in any instance you can bring, either in fact or fiction. If I promise something upon condition you bring me a Hundred, and you bring only Ninety-nine; you have no more right than if you brought none; and the odd one is as much a Condition as Ninety-nine. If any shall say, The Condition is a working Faith; then, that it be working, is equally a Condition, and equally influential into right, as that it be Faith.

4. There is no such thing as receiving Righteousness, or Justification, or Pardon. Many make this their great strong hold. Repentance and sincere Obedience, are not receptive, receiving Graces, as Faith is; and so cannot receive Justification and Righteousness. Now this falls; for, there is no act of receiving these. Justification, Right to Heaven, Righteousness, *cometh* on Men. *The free gift came upon all to justification. As by the offence of one, judg-*

judgment came upon all men to condemnation. As condemnation cometh upon men without any act of receiving it, it is a resultancy from the Law upon disobedience; so Justification, Right to Heaven, is a resultancy from a Law-promise (the condition being performed) I know you may object that place, —*turned from darkness to light, that they may receive remission of sins* But one of an ordinary capacity may perceive it is a figurative expression (because in natural things, where there is giving, there is receiving): for, if once men be turned from sin to God, Pardon comes by virtue of God's Promise; and Right to the Inheritance cometh on them. And we may figuratively say, *Adam* received his condemnation by eating: And so we read in Scripture of receiving condemnation; but there was, in propriety, no act of receiving it. If I make a promise upon such a condition; as soon as the condition is performed, Right to him results without any act of receiving it. Right comes

comes upon the Felon that reads, Right to have his Life ſpared; Juſtification, Pardon to Life comes upon him by the Law, by reading, without any act of receiving it. Many tell us of applying Chriſt's Righteouſneſs to Juſtification; and this is all. It is an obſcure ſpeech; and it is, you ſee by this, impoſſible there ſhould be any ſuch thing properly. I will tell you what I gueſs they mean by the word [*apply*] *viz.* Meditating upon any Truth you believe. And they mean the ſame by [*acting faith*], *viz.* Meditating upon Truth we believe. This is a great duty, to meditate on his Death, to act Faith upon his Satisfaction, and the fulneſs of it; to draw our hearts to conſent, and chear our hearts after conſent: But if once they underſtand it is Meditation they mean, they will not ſurely pretend it is the only Condition of Juſtification. You may ſay indeed, That Faith receiveth Chriſt: But then you muſt not mean, by Faith, Aſſurance, or Reliance; for, Why doth not Love, or

Fear,

Fear, or Hope, as much receive as reliance? But you must mean the moral receiving, performed by the natural act of consent, acceptance. As one receives morally such a man to be his Master (that desires his service) by consenting; and if you will say, Faith is Consent; why is not Consent to be ruled by him, giving up our selves to be ruled by him, as much a receiving Christ, as Consent to be saved and pardoned by Him? And then if you will but grant this, this is to grant all I am pleading for. For, Consent to have him for Lord and Saviour, is to consent to be Christians indeed, to consent to perform the whole duty of man; which is as comprehensive a word as can be spoken, to be made the condition of salvation and justification: and if consenting to the whole duty of man to the best of our power and knowledg be the condition of begun-Justification and Salvation; then you will readily see, that continuing this Consent, continuing to be Christians indeed, and to perform the whole duty of

Man, to the best of our knowledg and power, in the integrity of our hearts, and wherein we fail to lament it, is the condition of our continued justification and right to salvation. If a King grants a Pardon to Rebels, on condition they will become Loyal Subjects, Consent is enough at the first to attain right to all the benefits of it: But continued Consent, and continual loyal carriage (in the main) towards him, is the condition of their continued right to Impunity; and every moment of continued Loyalry, is, in order of nature, before their continued Right. So, whereas before we consented to the Gospel-terms, our Pardon, and Justification, and Right to Heaven, were only offered to us upon condition, and were not actually existent at all: now when we have heartily consented, they are really existent and actual, not meerly conditional; so that should we dye in that moment, we should be saved, whereas had we dyed before we should have perished. But yet the continuance of

of our Justification, and pardon of future sins, is still conditional.

5. It is a gross mistake that many take up with, thinking it would be a more gracious, liberal, and free speech and promise, to say, Only believe, rely, accept Christ for Saviour, and you shall have right to Heaven, and be justified; and I will require nothing else of you for right to Heaven: This believing shall only be influential into your right; but yet, except you repent, turn from sin to God, and obey, you shall have no right, shall not be justified; than to say, Turn from sin to God, repent, believe, obey, and you shall have right to salvation. For such a speech as the first, instead of being a more noble free promise, is nonsense, is untruth, and a contradiction in the very words: It is to say and unsay; it is to say, All shall be equally influential into right, all shall be Conditions, and yet they shall not all be Conditions, and equally influential into right. For, a Condition is that, which if we do not, we

ſhall have no right to the thing promiſed. This is a Condition as much as any Condition, and as influential into right as any condition in the world that is not the whole condition: for, every condition is only a *ſine qua non*, and altogether only *ſine quibus non, & cum quibus*. And therefore for any to ſpeak thus, is weakly to lye for God, pretending to keep up the honour of God's free grace; ignorantly thinking, that if God require us to repent, return, or no mercy, then it is not free; then we merit our pardon; it is not of grace: contrary to all Reaſon and Scripture.

God hath made the Condition required from us, as little, as ſmall a matter as he thought would ſtand with his Honour, Wiſdom, and Government in the World; and they that would make the conditions of Grace, Mercy, and Salvation through Chriſt, leſs than God hath made them (what ever good intention they have to honour God by it) do really diſhonour him as an unholy God: for God thought it would not ſtand

ſtand with the honour of his Holineſs, to accept unto favour and life any but they that ſhould return from ſin unto God. Miniſters are to tell the whole terms, that men may ſit down and conſider the coſt; and if men will be offended, and ſay it is a hard ſaying, and like not Chriſt and Life on theſe terms: Let them be offended, they have their choice to let him alone; but they ſhall know, they had life and death ſet before them on gracious eaſie terms; and they have rewarded their own ſouls evil for good. Again, if a neceſſity of Repentance and ſincere Obedience to Juſtification, would hinder it from being free; then ſuch as ſay thus, and tell us, theſe things are only for poſſeſſion; do virtually grant, that poſſeſſion of Salvation is not free: But what Chriſtian-ears can endure this, that Poſſeſſion is not equally free with Right, that both are not of free-grace?

6. They that ſay, There is only one act to be done by us for Pardon, Juſtification, and Right to Hea-

ven; and whoſoever ſhall do any other duty or act for theſe ends, ſeeks to be juſtified by works, in the Apoſtle *Paul's* ſenſe: They make it a certain damning ſin, to do any other act that we may be pardoned, juſtified, obtain right to Salvation. For that certainly was it which the Apoſtle wrote againſt. Now *quæ nimium probant, nihil probant*; that which will prove more than they, upon deliberate thoughts, dare grant that uſe the argument; that anſwers it ſelf as to them. Surely they dare not own what inevitably follows from this. Then it follows, that no man muſt pray for pardon of ſin, upon pain of damnation; for this is to do one act more for Juſtification, than that one act. No man muſt repent for this end, That his iniquities may be blotted out; that is, for Juſtification. No man muſt by patient continuance in well-doing, ſeek for glory and immortality; for, then he muſt be damned: for, ſurely well-doing comprehends more than believing when they take it for one act; but

but God hath ſaid, To ſuch only he will give eternal life. No man muſt do the Commands of God for this end, That he may have right to ſalvation: If he do, he ſhall be accurſed: whereas God ſaith, *Bleſſed are they that do his commandments, that they may have right to the tree of life.* Rev. ult. 14.

What? hath God made promiſe to repentance, returning, ſincere Obedience, of Pardon, Juſtification, Heaven; and ſhall we provoke God if we perform the condition for attaining the benefit, and expect the benefit upon performing the condition? Would not this be as rational, to threaten death for ſin, and yet be angry at us for fearing his threat, for avoiding the ſin upon the account of his threat? as to be angry at us, yea, (according to this principle) damn us for performing the condition of the Promiſe, that we may have right to the thing promiſed? There is no poſſible avoiding this conſequence: for, if you may act for reward, then for right to the reward: for you are not (as I ſhewed before)

to act for Poſſeſſion any further than for right to it. And if any ſhould object, But you muſt not expect Juſtification and Salvation to come by theſe; this would be to ſay, You muſt think God unfaithful, and his Promiſes nullities; and we are apt to be too diſtruſtful herein without bidding; or, but you muſt not think to merit by theſe things. Very true; but is it impoſſible to perform them for theſe ends, but we think to merit by them? Do they that ſay, they may do the one act of Believing for Juſtification, think they merit Juſtification by it?

Sure I am, that many that held theſe things notionally, did not hold them practically: for many of the worthieſt men, both Prelates and others, that ever *England* had, held theſe things notionally, yet ſo as to deny the conſequence; but never any good man held them practically, I mean except juſt in a ſudden fit of temptation.

I ſhall now yet more fully make out to you what this Goſpel-condition

tion, the Covenant-terms of Justification and Salvation, and all other benefits by Christ are, (for they have all the same condition, every Covenant-benefit or any Covenant-benefit) by reciting some of the most eminent Names the Gospel-condition is called by; which is an easie matter to do: and some may think it as well let alone, as needless. But the thing I am speaking of, seems to me to be as weighty a matter as any point in Divinity, and is opposed by many; and therefore it shall not be grievous or burdensome to me; and for you, I think it safe and needful; and let the more intelligent pardon my using so many words, yea, and Tautologies, since I do it that the lowest-parted may understand me, and doubt no more.

That Condition which we are to be justified and saved by, is called by many Names, which yet always mean the same thing for substance.

1. It is called Knowledg, *By his knowledg shall my righteous servant justifie many.* Knowledg here is taken Isa. 53. 11.

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objectively, not ſubjectively, *viz.* for our knowledg of Chriſt, not his knowledg whereby he knows. So, *This is life eternal* (*i. e.* the condition of life) *to know thee and thy Son*; but it meaneth alſo, Love, Believe, Obey, and carry ſuitably to ſuch Knowledg.

2. The Goſpel-condition is called Confeſſion. *If we confeſs, he is faithful and juſt to forgive us our ſins.* So, if any man ſay, *I have ſinned and perverted that which is right, it profiteth me not, he will deliver his ſoul.* But the meaning is, *Si cætera ſint paria.* Confeſs ſo, as to forſake, obey, &c. Elſe if God meant no more, by theſe Promiſes we ſhould have right; and he would be unfaithful in denying us poſſeſſion, though we forſake not our ſins.

3. Sometime it is called Faith. *The righteouſneſs of Faith ſpeaketh on this wiſe*; that is, the Goſpel, the Law of Faith, in oppoſition to the Covenant of Works. *If thou confeſs with thy mouth, and believe in thy heart, that God hath raiſed him from the dead,*

Rom. 10. 9.

dead, thou ſhalt be ſaved What doth he mean no more than you muſt believe Chriſt is riſen? Nay, you muſt believe he is aſcended into Heaven alſo; yea, and believe the whole Goſpel, and obey and carry ſuitably to the Goſpel alſo: The Goſpel-condition, which is a ſincere endeavour according to the beſt of our knowledg, to perform the whole duty of man, is frequently called by the name of Believing, in the New Teſtament; becauſe it was the great buſineſs at that time, to perſwade the Jews and Gentiles that Chriſt was the Meſſiah, and that he roſe again. There were new Articles now added to the old ones, new Conditions to the old. They take it for granted as a thing known, that they were to repent and obey, that they knew the duty of repentance toward God. But this was the great difficult Doctrine, to perſwade them there was a neceſſity of Faith in the Lord Jeſus, and to believe his death and reſurrection. *Try the ſpirits, for many falſe prophets are gone out into the world* (and gives 1 Joh. 4. 1, 2, 3.

gives this as a trial of the Prophets), *every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God: but he that confeſſeth it not, is not of God.* We may take this as a probable interpretation of the place. He takes it for granted, that they knew, they that taught wickedneſs and idolatry were not of God, whatever confeſſion they made of Chriſt. But his meaning may be; If any coming as a Prophet, ſeeming to be a man teaching Holineſs; he is not of God, if he deny Chriſt come in the fleſh: but if he add to other ſuch virtues, Faith in the Lord Jeſus, he is of God. You may eaſily apply it to the caſe in hand. And whatever interpretation elſe you will give of this, as confeſſing Chriſt in time of trial; yet it muſt be meant, *and teach ſuitably to ſuch confeſſion.* What do you think the wicked *Jews* meant, when they ſaid, *If we let this man alone, all men will believe on him?* What did they mean, ſome one act, and that one act that many now hold to be only neceſſary to ſalvation, though not

not agreed ordinarily what it is? Surely they meant, They will believe he is the Messiah, and so love him, obey him, stick to him. If one bid you believe in such a Physician, trust in him, and he will cure you; cannot you easily understand he means also, Take his Counsel, follow his directions, by believing in him? So when he saith, *Believe, and thou shalt be saved*; he meaneth, Believe, and carry as one that believeth; love, obey, turn.

4. Sometime called Repentance. *Repent, that your iniquities may be blotted.* John *preached repentance for the remission of sin.* Surely, you will grant, that is for Justification. And Christ did not take away this Condition; nay, he preached it himself: *Except you repent, you shall perish.* He meant, believe, obey also.

5. Called Conversion. —*Turn them from darkness to light, that they may receive remission. Lest they should see with their eyes, and be converted, and their sins should be forgiven them.* Mar. 4. 12

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implying the terms that God hath bound himself to by promise through Christ's death to the world, so as he cannot in faithfulness break. If converted, he must forgive, having made this new Law of Grace.

6. Called Obedience. *Being made perfect through suffering*, having fully satisfied, *he became the Author of eternal salvation to those that obey him.* Surely this holdeth out the terms on which men shall have the justifying saving benefit of Christ's death. But there is implied in this also the belief of the truth of the Gospel. So, *Hear and your souls shall live.* That is, obey for life, for justification, for right to salvation.

7. Keeping the Commandments. *Blessed are they that do his Commandments, that they may have right to the tree of life. Not the hearers of the Law are just before God, but the doers of the Law shall be justified. Not every one that saith unto me, Lord, Lord; but he that doth the will of my Father,* Ezek. 18. 21. *shall inherit the Kingdom. If the wicked turn from all his sins which he*

he hath committed, and keep all my ſtatutes, he ſhall live; all the tranſgreſſions that he hath done ſhall not be mentioned. This is not the Law of Works, but the Goſpel: for, the Law promiſeth no mercy to the returning wicked. Conſider theſe three places: *In Jeſus Chriſt neither circumciſion nor uncircumciſion availeth any thing, but faith, which worketh by love.* Gal. 5. 6. *In Jeſus Chriſt neither circumciſion, &c. but a new creature.* Gal. 6. 15. Again, *In Jeſus Chriſt neither circumciſion nor uncircumciſion availeth any thing, but the keeping the Commandments of God.* 1 Cor. 7. 19. Do not theſe three expreſſions mean the ſame thing, the ſame Goſpel-condition?

8. Regeneration, New Creature. *Except a man be born again,* &c. *Not by works of righteouſneſs which we have done, but according to his mercy hath he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt.* Tit. 3. 15. One would think you might gather hence, what the Apoſtle *Paul* means by Works, and what by Faith, the Goſpel-condition.

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9. Sanctification. *Except I waſh thee, thou canſt have no part in me.* And, *without holineſs none ſhall ſee the Lord.* Godlineſs hath the promiſe of this life, and that which is to come. Is not Juſtification, right to Heaven, among the number of thoſe things? *Waſh you, make you clean, put away the evil of your doings, learn to do well. Come now, though your ſins be as ſcarlet, they ſhall be white as ſnow; though red like crimſon, they ſhall be as wool.*

I could name many other Names, as Fearing God, Hoping in him, Truſting in him, *&c.* But I will name but one more.

10. Sometime it is expreſſed by words that import a Continuance; and this is indeed the condition of the continued Juſtification and right to Heaven. *To them he will give eter-*
Col. 1. 21, 22, 23. *nal life, who by patient continuance in well-doing, ſeek for immortality. Yet now hath he reconciled in the body of his fleſh, through death, to preſent you blameleſs and unreproved in his ſight, if you continue in the faith, grounded*

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and ſetled, and be not removed away from the hope of the Goſpel, which you have heard, and was preached to every creature under Heaven. That is, upon condition that as you have received the Chriſtian Faith, ſo you continue in it to the end, notwithſtanding all ſufferings; by the encouragement of that hope which this Goſpel ſupplies unto you. *If we walk in the light, as he is in the light, the blood of Chriſt cleanſeth us from all ſin.* 1 Joh. 1.7. *There is no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.* Rom. 1.8. *Whoſe houſe are we, if we hold faſt our confidence unto the end.* Heb. 3.6.

But yet believers are juſtified at preſent. *But you are ſanctified, but you are juſtified,* ſaith the Apoſtle: you are ſo, upon your firſt cordial-conſent to the Goſpel-terms. It is here as in all other things of the like nature. What makes a Servant, but Conſent? When the Maſter is willing to have him, and propounds the terms, he conſents to the terms.

I have ſet Life and Death before you, and told you the condition of Life by Chriſt.

Would we go and conſider this condition, and the reaſonableneſs of it, and the glorious things that would come by it; and would we go, and in the ſtrength of God and Chriſt, call Heaven and Earth to record; yea, and Hell to witneſs, That we conſent, give up our ſelves to be ruled and ſaved by Chriſt; would we enter into Covenant to be the Lord's people, and his Chriſt's, to walk in all well-pleaſing, and not to allow our ſelves in any known ſin, or in the neglect of any known duty; and to uſe the means God hath appointed to know his will, and for the deſtruction of ſin; and this as honeſt men really intending performance even till death; being ſo far from deſigning treacherouſly to turn aſide in difficulties, that it is our greateſt fear and dread, leſt we ſhould deal falſly in this Covenant: From this time you are juſtified by this Law of Grace, and have right

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to Heaven, though you ſhould have black and ſad thoughts, and think you are not: and, you may pray with encouragement, *Keep this in the thoughts of our heart for ever, and confirm our hearts unto thee*; and God will keep thoſe that thus commit themſelves unto him. But yet this is true, if you ſhould fall utterly away, this Law of Grace would ceaſe to juſtifie you, becauſe you withdraw this conſent, and ſo ceaſe to have the condition of it; and the reaſon why we do not loſe Juſtification, and right to Salvation, is, *Becauſe God keepeth his fear in our hearts, leſt we ſhould draw back, and his ſoul have no pleaſure in us.* Do not ſay, This is not to be ſuppoſed; for you ought to put ſuch ſuppoſitions to your ſelves: *viz.* If I ſhould now leave off to be wiſe, and to do good, I ſhould periſh. For what elſe doth God threaten? for, *If the righteous forſake his righteouſneſs, he ſhall dye.* As a man that never maketh this Suppoſition, [If Chriſt had not died, I had periſhed; or, if God had not

converted me] cannot but be very unthankful; which Suppositions are at least as equally impossible as the Supposition of your total Apostacy. So a man that never maketh these Suppositions, [If I should fall away, I should lose all] cannot but be very unwary and remiss in care and watchfulness.

Concerning those several Names the Gospel-condition is called by, let me add this Observation. I know sometime these words may be, and are used in Scripture in their proper sense, for one act, and no more. And it may be sometimes by *confess*, may be meant no more than *confess*. And sometime *Faith* is used only for *Faith*; as when he saith, *He that cometh to God must believe that God is:* There, by believing, is meant only assent: And so when we read of Faith's operativeness, it means only the belief of the Truth (and so would I be understood, when I at any time speak of Faith's operativeness, as purifying their hearts by Faith); yet whenever any Promise is made to any Grace

Grace or Act whatsoever of Justification, Salvation, Pardon; there it implieth the whole Gospel-condition, and all Graces essential to Christianity. It must be understood, *cæteris paribus*, if other things answer thereto. And this I can prove evidently to you by this argument; else a man would have right by the Promise upon his Confessing, though he did not forsake; and, by believing that Christ is risen from the dead, though he should refuse to obey the Gospel; and God would be unfaithful in denying him the things promised. If you promise a *Vintner* so much money to send you such a Butt that stands in his Cellar, and he sends you the empty Vessel; if you can assure me that you are not by truth and promise bound to pay him, then I am equally sure, that you meant the Vessel and the Wine also: you spake *synecdochically*.

Methinks I may say as the Town-Clark of *Ephesus* once did, with greater reason than he, *These things are* ἀναντιῤῥητα, *things that cannot be spoken against*. Object.

Object. Is not this, working for Juſtification, or Righteouſneſs? Is there no danger in ſeeking to be juſtified and ſaved by works?

Anſ. No danger at all in this ſenſe; and yet great danger in another ſenſe: but it is ſo far from being dangerous in this ſenſe, that it is indiſpenſably neceſſary to ſalvation: *They only ſhall be bleſſed that keep his Commandments*, in Goſpel-ſincerity, *that they may have right to the tree of life*; that is, that they may be juſtified. And I dare confidently ſay, that never any did ſincerely obey God (whatever confuſed notions ſome good men have had in their brains, that they held only ſpeculatively), but for this end, among others, that they might have right to Heaven, which is Juſtification; for as humane nature now is (and I think I may ſay the ſame concerning the ſtate of Innocency), it is not capable of undergoing the difficulties of obedience, but for ſuch ends. To eſcape

escape the curse, and attain the blessing; which is to attain Justification, and escape Condemnation. And to say otherwise, is to say, God hath indeed made promises of remission of sins, and Heaven, to those that repent, turn from sin, and obey the Gospel; but I will not regard these promises, I will not be moved by them, I will do none of these things for these ends; but I will only act out of love. Which yet, I could shew you, would be impossible: For, how can I love him who I think hath done me no good? and, how can I think he hath done me any good, when I think my own salvation is no good? as I certainly do, if I do not desire and endeavour it. And God hath threatned those that go on in sin, with a Curse, and Hell. But I will not refrain sin for these ends, that I may escape Hell; I will only act out of Love; I will be above Scripture; I will neither be moved with promises nor threats. But there is another sense which the Apostle speaketh of as damnable.

The Phariſaical Jews would have Juſtification and Righteouſneſs without pardon; would purely and meerly be juſtified, ſo as not to be pardoned, that it ſhould be no favour to juſtifie them, but their due without grace and pardon; (and that maketh him prove, out of *David*, the neceſſity of pardon, *Rom.*4.) and that would be in effect to ſay, without the Satisfaction and Righteouſneſs of Chriſt: and if ſo, Chriſt died in vain, this would make void his death; they would have their obedience to the Moral Law (which they commonly interpreted as reaching only to the outward act) either to be perfect, or ſo little defective, that the great meritorioufneſs of being *Abraham*'s Seed, and circumciſed; and their ſtrict obſervance of the Ceremonial Law, and other Traditions never commanded, would make up what wanted: And their Righteouſneſs being compleat of it ſelf, their Juſtification would be of due debt from the old Law, through Juſtice; and not of Pardon and Grace

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through a Propitiation. And ſo too many among us look upon their good works as meritorious; though they be ſinners, and know it, yet they think the good works of Alms, and other things, which they look upon as no duties, will ſatisfie for thoſe ſins; and think God would do them wrong, if he do not for their good deeds pardon their evil deeds; think their good works are very good, and deſerving much from God; and their evil not very evil; and ſo God would be very hard, yea, unjuſt, if he ſhould condemn them. If this was true, then no need of Chriſt, he then dyed in vain; then ſalvation would be of debt from natural Juſtice, from the old Law, and not of Grace, and Mercy, and Pardon through Chriſt. Will any dare to ſay, If what I have ſpoken be true, that he will pardon none but repenting, returning, believing ſinners, that it is not of Pardon, Mercy, Grace, but of debt from the old Covenant, which allows no Pardon?

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I confeſs *Paul*'s Epiſtles about Juſtification are hard to be underſtood; and I am confident many Expoſitors are, and have been notoriouſly miſtaken about theſe things; and that by Faith he meaneth (as I do) Faith and Obedience to the Goſpel. I have written ſomething to ſhew to my Acquaintants the meaning of theſe places, which I think make them appear rational and plain to this ſenſe, and (*abſit verbo invidia*) will do ſo to rational men. But it is not fit to ſpeak ſo largely here. I wiſh you to read conſiderately, *Cap.* 3. *v.* 5. of his Epiſtle to *Titus*. Can you imagine when the Apoſtle ſaith, *Gal.* 2. 16. *Knowing that a man is not juſtified by the works of the Law, but by the faith of Chriſt, we have believed that we might be juſtified, &c.* That he means, we did not repent that we might be juſtified did not pray that we might be juſtified; did not obey, turn from ſin, that we might be juſtified, or not be condemned? All that I will do here further, ſhall be

be to speak so as to keep you from dangers on both sides, if you will observe this distinction, and it will be plain I hope to the meanest capacity.

There is in this Justification by Christ spoken of, (there being two Laws or Covenants, one of Works, and the other of Grace, a *lex remedians*, and both in force; else if the old Law, as a Law, with its penalty, was repealed, it would be no sin not to obey perfectly; and we might say, Christ his death had not satisfied for our sins, and the legal desert of them, but prevented them from being sins, and from legally deserving damnation) there is in this Justification, as it were, a two fold Righteousness or Justification; and the distinction of these two is so necessary to any competent measure of understanding this Doctrine of Justification, and would be so helpful to make us understand it, and speak intelligibly of it, that I desire you would never forget it: Passive Justification, the effect of active, is our right;

right; conſtituted as I have ſhewed you. But to ſpeak of active Juſtification, It is eſſentially from ſome Charge pleaded, or poſſibly pleadable againſt us.

1. Suppoſe the Accuſation be, We are ſinners, have offended God, deſerved wrath, broken the firſt Covenant, the Law of Works: and under this are comprehended ſins againſt the Goſpel; for they are ſins againſt the Moral Law, which Chriſt hath ſatisfied for all the breaches of, that ever were or ſhall be. For the Original Law of Nature is this, *Keep all my Commandments which I have or ſhall reveal to thee any way whatſoever, whether by Nature, or any other way of making my will known* (the eating of the forbidden fruit was againſt this Moral Law, though immediately againſt a particular Revelation) *or thou ſhalt dye.* Now if this be the Accuſation, thou art a ſinner, haſt deſerved death, tranſgreſſed the Law, refuſed Chriſt and the Goſpel a long time; yea, and haſt notoriouſly ſinned ſince converſion.

sion. Here nothing will justifie, nothing will answer this Accusation, but this: Christ hath dyed, satisfied; God hath set him forth to be a Propitiation. It would be improper and vain here to plead, We have repented, believed: for thou art a cursed Creature, and there is no blood or satisfaction in these; thou wilt rather be damned for thy failings in these; they are imperfect at best, and however cannot buy off thy former sins. Here we must plead nothing in our selves to this Accusation: nay, we must confess we have nothing in our selves to justifie us against this Accusation of being sinners, deserving wrath. That that must answer this Accusation, is altogether without us. To plead, to justifie from this Accusation, something within us, is to spit in Christ's face, is damnable: for whatever we plead, must be a Righteousness, or it is no way pleadable. If we have a Righteousness to answer this, Christ dyed in vain.

2. But now suppose another Accusation which is possibly pleadable against

againſt us: ſuppoſe the accuſation be, But thou haſt no lot or portion in this Satisfaction; for all have not intereſt in it: but there was a ſecond Covenant made, wherein God made it over only upon Goſpel-terms, and conditions of repenting, believing, obeying ſincerely, upon ſincerity and uprightneſs, and truth in the inward parts: for, it was enacted that none ſhould have the benefit of it, to juſtifie them againſt the old Law, but they that performed the condition.

Here now is no danger of pleading, to anſwer this Accuſation, ſomething in our ſelves; nay, it is duty, and we wrong our ſelves if we have the condition, and do not. Ye muſt ſay, Yea, through grace I have repented, believed, endeavoured to obey God ſincerely, and have lamented when I have fain ſhort; I have received Chriſt for my Lord and Saviour, & endeavoured to ſerve him and do at this day. And this will be your righteouſneſs againſt this Accuſation, will juſtifie you againſt this Accuſation. It

It would be foolishly impertinent to plead here, Christ hath dyed, hath made satisfaction to the Law; when the Charge, the Accusation is, Thou hast no interest in him, and his death, and the purchased benefits. And it would be false and ridiculous to plead what they that falsly are called the only Preachers of Free-grace would have you plead, *viz.* That Christ hath repented for thee, performed the Gospel-conditions for thee. Here you may and must plead something in your selves, even the performance of the Gospel-condition. You must not confess you have nothing to plead, except you have not; and then I would say, Are you mad wilfully to refuse Christ? I know, men may think they have not, and yet have this condition; and then God knows, there is this good thing in them toward God and Christ, though they think not so; and so they are justified, and know not. But if you say, I have nothing in me to answer this Accusation, and say true, and continue in this estate;

you

you will be condemned upon this Accuſation at the laſt day, when judged according to the Goſpel, and are at preſent under condemnation in law.

But if you be ſincere Chriſtians, and in ſome comfortable meaſure know it, you may in this ſenſe rejoyce in your ſelves; you may ſay, I have proved my own work, and ſo have joy in my ſelf, and not in another. *This is our rejoycing, the teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in this world.* You may ſay of a godly man, he hath that within him that will bear him out, and mean by it the ſincerity of his heart; but then you muſt not mean it to ſatisfie for his ill deeds, or againſt the firſt accuſation; but againſt this only, of having no part in Chriſt. Here a man may glory; *Let him that glorieth, glory in this, that he underſtandeth and knoweth me*, Jer. 9. 24. We may ſay in the Apoſtle *John*'s ſenſe and words, Our hearts,

hearts, our consciences acquit us, and condemn us not. 1 *John* 3.20,21. *If our hearts truly condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.*

So that you may now see, that 1. God justifieth as the principal Efficient. 2. The Promise or Covenant of God (*If thou believe, thou shalt be saved*) as the instrument, or less principal efficient: for an Instrument is essentially an efficient; and the act of the principal and instrument are essentially one and the same act, and both proper Efficients of the effect. If one strike with a rod, he strikes and the rod strikes, though less principally, yet both truly. If a man promise, he gives right, and the promise gives right properly. 3. Christ's Death and Merits justifie as a Satisfaction to God's Justice, that he might pardon

with ſafety to his honour and government. 2. The faith of Chriſt, or true Chriſtianity as the condition. Now a condition is a *cauſa ſine quâ non*; and it is agreed that a *cauſa ſine qua non*, is no cauſe, but only ſo neceſſarily called for want of a better word; juſt as we are forced to ſpeak always of *non-entities*, as if they were *entities* whenever we ſpeak of them, as *Tenebræ ſunt, Nihil fuit.* So I was wittingly forced, ſometimes before, to uſe the word of *Faith's influence into right.* And it is almoſt impoſſible to ſpeak otherwiſe, but any intelligent man may ſee, though the performance of the Goſpel-condition ſeemeth at the firſt view to have ſomething like influence into right, like cauſality, yet it hath not: but that influence which it ſeemeth to have, is to be aſcribed in propriety only to God and the Promiſe. When a Felon reads, it was not his reading that pardoned him, but the Legiſlators by the Law upon his reading. So that they err that uſe to tell us, that Faith is a cauſe

cause of Justification, and not other graces; for it is no cause. it doth not in propriety justifie and pardon our sins at all. If Faith did merit, then it would be a moral efficient of our right. Methinks none should say, Faith is an Instrument of Justification; for then it would be a true proper saying in the strictest sense, Faith pardoneth our sins, Faith acquitteth us.

You have seen upon what honourable terms God hath dispensed with his Law in not executing it, however not fully executing it upon offenders.

1. He doth execute some of it in this life upon his pardoned ones, pardoned as to the great matters: for Christ did not bargain, that the curse should in every part be taken off immediately upon their believing. No, God makes sin evil and bitter to them in this life many ways; and they must dye, and their bodies rot in the grave for a time. God told *Moses*, he had pardoned the *Israelites* (that is, so as not to cut

them off from being a people); *but as truly as I live, all the earth shall be filled with the glory of the Lord, their carkasses shall fall in the wilderness.* And I doubt not, but this tends to the honour of God's Justice, to leave some drops of this curse upon us in this life; and we ought to take notice of his righteousness, as well as mercy in afflicting us.

Some will object, But the Sufferings of Believers are not satisfactory.

Ans. I know they are not in the strict sense of the word: for that signifieth compensation enough for the fault; or, in the sense the Papists use the word, For little Sufferings buying off other Sufferings; yea, the great or eternal suffering. And some object, They are not vindictive; and when they explain the word, they mean, they are not eternal or totally destructive; which is true indeed. But if any by the words *Satisfactory* or

Vin-

Vindictive, mean, that they are not inflicted by the Rector by virtue of the Law for a fault, in token of his displeasure, and for the honour of his Justice, and warning of others. I must deny it, and say, So far as they are for sin, they are satisfactory and vindictive in this sense; and can plainly prove it.

2. That which God hath and will take off (as indeed all will be clear taken off at the great, full, executive Redemption, the Resurrection of the body) Christ hath paid deer for it.

3. Though Christ hath paid this great Price, yet we shall have this benefit by it, only upon such terms of honour to God, as acknowledging in deep sense of our unworthiness, God's righteousness if he had condemned us, and turning from sin, accepting the Redeemer. Methinks we should be so far from quarrelling at, that we should see high reason for, and admire the wisdom of God in this whole Transaction; and while we see some of his ways are

rational, conclude all are ſo, and our ignorance is the cauſe they appear no more amiable to us.

Here is no ſhadow of injuſtice in the Univerſal Magiſtrate of the World, neither to Chriſt, nor to Chriſtians, nor to the Commonwealth of the World, nor to his old Law that was not executed.

1. No wrong done to Chriſt: for, he underwent it willingly, *Et volenti non fit injuria*; No wrong can be done to a mind willing of the damage.

2. Not to Chriſtians: The higheſt praiſes are due to God from them, and given by them, for this very tranſaction.

3. Not to the World: It was to reform it, and lay a new foundation of Religion in it.

4. Not to his Law: For, the repute of that hath been as well ſecured, and kept as inviolable by the revelation of this to be adored Juſtice of God, as if it had been executed upon all offenders to all Eternity.

I will

I will answer but one Objection more, before I come to apply all.

Some will expect to hear, how this whole Doctrine is consistent with Election and Special Grace.

If you ask men of different perswasions concerning general and special Grace, How it comes to pass that any of the degenerate sons of *Adam* are saved? They will answer, Only by Grace and Mercy through Christ. If you ask them further, How comes it about that some are saved, and some perish, notwithstanding this Grace? They will further answer, Because some believe, perform the Gospel-condition, others not. If you demand, How comes this, that some perform the Gospel-condition, and not others? They will still concent in answering, Some will, and some will not; some chuse mercy on the terms of it, and others chuse rather to perish than to accept Christ and Mercy on the Gospel-terms. Thus far they agree commonly; so that it doth not properly concern me to speak (in this Dis-

course) of the things wherein they differ; both granting all that I affirm. But if you enquire further of them, How comes it to pass that some are thus willing, and others not? Here they disagree: Some will say, this of man's willingness, it is to be ascribed to man himself; or give such answer that it inevitably follows from it; and that God doth no more in this case for one than for another; helps one as much as another; and then consequently it follows, that a man converted is not a jot more beholden to God than one not converted, God doing no more for him than the other. And some doctrinally hold, That God giveth men only free-will, and the Gospel or objective Evidence; and will go no further with any. I cannot understand how such can pray for Grace, or for God's giving them to improve the Gospel, and his Providences, while they mean only, Give us Free-will (which I grant in some sense they have, though I utterly dislike the ἰσοῤῥοπίαν that some plead for) and

and the Gospel and objective evidence, which they have already, and hold that God will do no more for any; whereas God only disowns respecting of persons in Rectoral and Judicial Acts, as punishing and rewarding, as will appear upon view of those places; but no where the doing that for the working the Condition in some, which he doth not for others, but owns the contrary. I dread to affirm, That a man in this sense makes himself to differ; though man's sin and unwillingness (and so destruction) is plainly of himself, yet not his willingness. And though I may well excuse my self from intermedling in these Controversies, yet I will in short give you an account of my thoughts concerning them. Though I doubt, some will say (which I cannot much contradict) that I had better have said nothing of this nature, than speak so little. All that I shall say of this Difficulty, shall be in answer to this following Objection.

Object.

Object. Is not the Condition it ſelf of Juſtification and Salvation, and the working the Condition it ſelf, the fruit and effect of Chriſt's Death?

Anſ. I ſhall endeavour to ſhew you how it is, and how it is not, in theſe Propoſitions.

1. The death of Chriſt foreſeen, undertaken, or undergone, as a Propitiation, Expiation, Satisfaction, was only for ſin, and ſo for pardon of ſin, that God might with ſafety to his Juſtice not execute the penalty, but might ſhew kindneſs and favour to offenders, notwithſtanding the Threat; and therefore, as a Satisfaction, with this kind of cauſality, cauſeth no more; and then it being agreed between the Father and Son, that only Believers (in the Scripture-ſenſe) ſhould have the benefit of it for ſalvation; We can only ſay (ſetting aſide the comfortable reprieval, and the objective evidence, and whatever other common helps

helps and assistances of the Spirit there are which were necessary in order to trial), *He gave his Son* (and Christ, himself) *that whosoever repented, believed on him, should not perish, but have eternal life.*

2. This death and satisfaction, and the benefit of them offered to sinners on these terms, are as a moral cause in their own nature influential to work the Condition, Faith and Repentance. The death of Christ (this promise being made with it) is an object, *aptum natum*, a thing objectively, naturally influential to work this effect; and so being the cause of this cause of Faith, it is the cause of the thing caused: for, there would have been no foundation of Religion and turning to God, but for God's being made so far pacified, as to accept sinners on these terms, and make it known to men. But this is nothing singular, but common to all that enjoy the Gospel; and it means no more but this, It would have this effect if men did their duty, and improved it a-right.

3. The

3. The working the Condition, the making the Gospel actually efficacious for the working the Condition, is to be ascribed to God's Decree, and his execution thereof, as most properly its effect; and useth therefore to be ascribed to the Father, rather than the Son. Take this account of it. A foundation being laid (or foreseen as laid) in the blood of Christ, that God might, with safety to his Honour and Justice, return into favour with sinners; and that he could as Rector (and so would) pardon repenting returning sinners; and that this was all he could do as Rector, with Honour and Justice; he could descend no lower than to make this Law of Grace, this act of Oblivion, *He that repenteth, believeth, returneth, shall be saved:* and he must be true to his own Laws; it would not stand with his Honour to pardon any but upon these terms: Now these things, and this Law being foreseen, and also fore-seeing that all men would yet perish by refusing Christ, rejecting Mercy,

Mercy, through the wilful choſen wickedneſs of their own hearts, notwithſtanding the death of Chriſt for them, and the objective-evidence of the Goſpel: He doth this other act I am now ſpeaking of, as *Dominus*, Lord Proprietary. For, as ſaving and juſtifying them that believe, is, *actus juſtitiæ*, (the Law being conſidered) a Rectoral act, ſo, as Lord Proprietary, he decreed, reſolved from eternity to, and doth in time, make and cauſe ſuch particular men (by ſetting home Truths in evidence, and ſoftning their hearts by his ſpirit in a way to us poſſibly much unknown, and not fit to be inſiſted on here) to believe, repent, return, or accept Chriſt on his own terms, whom otherwiſe he fore-ſaw would reject Chriſt even as others.

The 17th Article of our 39 Articles of Religion, can mean no leſs than what is here affirmed.

I look upon this Election which is aſcribed to the Father, as the foundation of the firſt difference, of one differing from another: For, as being regenerate, converted, maketh a difference, maketh men actually choice men, executively elect men, differ-

differing men (*the righteous is more excellent than his neighbour*): So this Decree, to give ſuch men grace, to convert them, is the foundation of this firſt difference; as having the condition of the Promiſe, maketh the firſt difference, ſo the Decree to work it is the firſt foundation of it.

This is that the Apoſtle ſpeaketh of as a depth to be admired, that God ſhould condemn men, or decree to condemn men for their ſin, that reject Chriſt and Grace; this he doth not wonder at; he could, and we can give ſufficient reaſon for that; neither doth he wonder that God ſhould ſave or decree to ſave by Chriſt thoſe that repent and believe, and not others; there is a congruity in the thing, a Satisfaction, being that he may do it with Honour: But, that when all would have rejected Chriſt and Mercy, that he ſhould harden ſome, that is, leave them to the hardneſs of their own hearts, and ſoften others, make ſome repent, believe, that would have refuſed

refuſed grace, this was his wonder, and the thing unaccountable to the Apoſtle; and ſo it is to us.

Theſe are ſaid to be drawn by the Father, and given to Chriſt by the Father; and this of drawing men to Chriſt, making them to accept Chriſt, is aſcribed, you ſee, rather to the Father than the Son. *All that the Father giveth me, ſhall come unto me; and him that cometh unto me, I will in no wiſe caſt off; and I will raiſe him up at the laſt day.* He ſeemeth to refer to that *giving* mentioned, *Ask of me, and I will give thee the Heathen for thine Inheritance:* that is, I will make that Chriſt ſhall be their Lord actually (like that, *Iſa.* 55.) and they ſubject to his Laws actually. I will bring them to the obedience of Faith, which God doth in giving Faith and Repentance, in giving the firſt Grace, in working in them the condition of the Covenant, which is the fruit of Election: for this giving cannot be meant of thoſe that are actually Believers, or fore-ſeen and looked on Joh. 6. 37.

as

as ſuch by him; for he ſaith, *they ſhall come unto me, ſhall believe on me:* and this belief and coming is named as the effect of God's giving men to Chriſt; and ſo the *giving* is antecedent to the *coming* in all conſideration. So Ver. 44. *No man can come unto me except the Father which hath ſent me draw him.* Ver. 45. *It is written, They ſhall all be taught of God: every man therefore that hath heard and learned of the Father, cometh unto me.* Ver. 65. *No man can come unto me, except it be given him of my Father:* This he ſaid, knowing that there were ſome that believed not. Such is the wilful wickedneſs of the world, that all would reject Chriſt; yea, and they cannot do otherwiſe in ſome ſenſe, though they can in another ſenſe (which ſenſes I could make plain to you, but it would take up too much time, and be too large a digreſſion), ſo that the working the Condition, the firſt Grace, the firſt difference is to be aſcribed to Election.

4. Though

4. Though the common saying is, That Christ's death merited no Volitions, no Decrees; and so his fore-seen death merited not, that God should will such and such things; and the most build much upon *Aquinas* his saying, *Deus vult hoc propter hoc, sed non propter hoc vult hoc*; meaning there are reasons and motives, causes of the things willed, but not of the willing of those things: yet I look upon this saying as meer words, and void of truth; and we ought to have other conceptions, or else we shall have conceptions unworthy of God. Yet many go in such a method in speaking of God's Decrees, that they make this such a main Pillar of their Fabrick, that for one to hold that God's love or pity, or man's misery, was any motive to God to send his Son to dye (which God forbid any should deny) would destroy their whole method: for, it is impossible that any thing should be, or be considered, as, *ratio rei volitæ*, a reason of the thing willed; but it must be, and must be

conſidered, as, *ratio actus voluntatis*, as the reaſon of the willing: For, a reaſon or motive is eſſentially a motive to the will of the principal Agent: for, what can it poſſibly be conceived to move, but the Will? Can it be a Motive, and move nothing? or, can it be actually a prevailing-reaſon, and not prevail with the Will? What ever God doth in time for the Merits of Chriſt, he decreed and willed from eternity to do it in time for the Merits of Chriſt: for, whatſoever God doth now in time for any end whatſoever. or upon any motive whatſoever, he decreed and willed for that end, and upon that motive, from eternity to do it. If God in time created rain to make the earth fruitful, then the reaſon why he decreed and willed to cauſe rain, was, that the earth might be fruitful. And for us to conceive otherwiſe of God, would be for us to conceive him to act irrationally, as willing things for no end; and would put a ſtop to all admiration of the wiſdom of God ſeen in his

his Providence; and therefore, ſuch a conception of him would be offenſive to him: for we ought to conceive of him in the moſt honourable way we are able; and that is the moſt pleaſing to Him, who is above our beſt conceptions. If he condemn men in time for their refuſal of Chriſt, then he decreed to condemn them becauſe he foreſaw that they would refuſe Chriſt: If he ſave none, juſtifie none in time, but for their believing; then he willed and decreed from eternity to ſave none (with any decree or violence, that we are to conceive of, as diſtinct from his Will or Decree, to work the Condition in men, that they might be juſtified and ſaved) but thoſe he foreſaw ſhould believe. And it ſeems plain, that as he abſolutely and without condition juſtifieth and ſaveth none; ſo neither did he abſolutely, and without condition, decree to juſtifie and ſave any. But God foreſeeing what an order and concatenation of things he would make, and was bound in

Honour to make, notwithſtanding Chriſt's death: As in time, without Condition, (though not without means) He worketh Faith and Repentance, worketh the Condition in the Elect, that they may be juſtified and ſaved by Chriſt: So he willed and decreed abſolutely, and without condition, to work the condition, the firſt Grace, that they might be juſtified and ſaved by Chriſt.

5. Though Chriſt's death as a ſatisfaction, expiation, was the cauſe of no more to us than this, That, if we repent and believe, we ſhall be juſtified and ſaved; Satisfaction and Propitiation being only for ſin: yet, conſidering this ſuffering of Chriſt, as a highly pleaſing meritorious act, as a worthy voluntary undertaking for the Honor of God, we may ſay, Chriſt did merit that God ſhould give this Faith, work this Condition, and keep it in the Elect: for all would, notwithſtanding this (and the eaſie reaſonable terms made of their intereſt in it) through their own wilful wickedneſs,

edneſs, have periſhed; and he deſerved that his blood ſhould not thus far be loſt, as water ſpilt on the ground; but that he ſhould have ſome fruit of the travel of his ſoul, in ſeeing a Seed, actually to honour, venerate, and adore their Redeemer. Though I muſt ſay, for the honour of our Redeemer in this great affair, He will have ſome reward in thoſe that periſh, in that he did a wonderful kindneſs for them, it being only through their own choſen refuſal, that they had no benefit by it. His Goodneſs and Grace is not therefore no Grace, becauſe men reject it. And to do a good and gracious act, is a reward and ſatisfaction in it ſelf. And you may as well maintain, That, except God be ignorant, and know not that men will reject his mercy, he cannot be righteous and juſt in puniſhing them for it: which is contrary to the knowledg of the whole world; as to ſay, Except God be ignorant, and know not that they will through their wicked wilfulneſs refuſe his

Mercy, his Grace and Mercy is no Grace and Mercy. If one of you take a long, tedious, and hazzardous journey, to diſſwade your friend from ſomething you hear he deſigns to do, which you know will undo him, though he wilfully perſiſt, and will not be perſwaded by you, and ſo is undone by it; yet he is bound to thank you all his life after, and your kindneſs ceaſeth not to be kindneſs; and you have this ſatisfaction and reward, You did a kind act, though he reap no benefit. And ſuppoſe you might have prevailed with him, if you had there ſtayed longer with him, and taken more pains; yet your kindneſs ceaſeth not to be a kindneſs becauſe you did no greater kindneſs; ſince that which you did, would have been enough, had it not been for his wilful obſtinacy: And his after-ruing of his own folly, bears a loud teſtimony to, and tends to the honour of your kindneſs, Oh that I had hearkened to my Friend! How have I hated inſtruction, and would not incline mine ear

ear to him that instructed me? They in Hell, if they would and could do as befits them, or as Christ hath deserved from them, would spend time as well in admiring the love of God, and the Redeemer, in this wonderful once offered and urged Kindness, as in ruing that they lost it through their own chosen wilful madness. Some go on such grounds in speaking of these things, that (holding to their way) they must necessarily deny that sinners in Hell will ever rue, and befool themselves for their loss of salvation by Christ: But if any will hold so much power in man to receive Christ, as that they will rue it as their madness, and folly, and sin, to reject him, and perish by so doing; I can from that demonstrate (as clearly as I can do any thing) that this I now speak in this digression inevitably follows. Let me but ask you this, Was there no cause for *Adam* (when faln from the benefit) to thank God for making that promise, *Obey* and *Live*; when as God might have annihilated him, not-

withstanding his obedience, had it not been for that promise? And do you never thank God for it, though God knew he would fall? But to return: As Christ's sufferings did not as an expiation or satisfaction, but as a highly meritorious act, deserve or obtain, that God should give greater things to those that believe, than *Adam* lost, for the honour of the Redeemer, and of this great work of Redemption: so, he did deserve, that God should cause some to believe; and so from eternity his death, foreseen or undertaken, was a cause, a meritorious cause or motive why God would, that is, decreed, to make some, and so, though more remotely, such particular persons, the Elect, to accept offered mercy and Christ, which they would otherwise (as others) have rejected. Some call this, the Covenant of Redemption; but it is an immanent act, and from eternity, and an elicite act of the will; and therefore is properly a Decree, and belongeth to the Will of Purpose, and not to his Legisla-

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tive Will, his Rectoral Will. Methinks you may ſee hence, how it cometh to paſs that we ſometimes read of Chriſt's dying for the world; and in other places that he laid down his life for his ſheep; ſometime, *taſted death for every man*, dyed for all; ſometime again, *gave himſelf for the Church*; in one place, *a Saviour of the Body*; in another, *a Saviour of the world*. He dyed for the Elect and World both, ſo far, *that whoſoever ſhould believe on him, ſhould not periſh*; but for the Elect, as they which were much in his eye, being thoſe who certainly ſhould believe, and ſo be actually ſaved. Though God and Chriſt did, as one ſaith, *æquè* intend this ſatisfaction, a propitiation conditionally applicable to every one; yet he did not, *ex æquo*, as fully intend it for to be actually applied to every man. There is much of truth in that frequently cited paſſage of *Ambroſe*, *Chriſtus paſſus eſt pro omnibus, pro nobis tamen ſpecialiter paſſus eſt*. Like that, *a Saviour of all men, eſpecially of them that believe*.

Will

Will any dare to ſay, Here is nothing of grace or kindneſs to the World? Joh. 3. 16. *He ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* V. 17. *For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved.* Cannot you ſee plainly here what is meant by the World, and that his firſt coming was to ſave it, though his ſecond will be to take a ſevere account? V. 18. *He that believeth on him, is not condemned; but he that believeth not, is condemned already, becauſe he believeth not.* Can you ſay, a ſick man dyed, becauſe he took not ſuch a Medicine; when, if he had taken it, it would not have cured him? You cannot ſay, the Devils continue to be condemned, becauſe they reject Chriſt; becauſe, if they ſhould accept him, they would ſtill periſh; for there was no ſatisfaction made for them: And may not the ſame be ſaid of them that periſh, if no ſatisfaction be made

made for them? So *John* 12.47. *If any man hear my words, and believe not* (surely you will say this is meant of a non-elect man) *I judg him not; for I came not into the world to condemn the world, but to save the world.* Which reason would have no shew of reason, except Christ came to save that man, except he be one of that World he came to save. If Election and Redemption were of the same latitude and strictness, you might as well say to sinners, Repent, for you are elected, for you are foreknown in the Scripture-sense, for you are given to Christ by the Father, in that special sense; as, Repent, for you are redeemed, Christ dyed for you; *you are bought with a price: therefore glorifie God with your bodies and spirits, which are his.* But the Apostle would not venture to speak thus, You are elected; therefore repent, glorifie God: for he should have spoken what he knew not to to be true.

I will say no more but this here: Whether is it a more likely way to lay

lay a foundation for Religion in the World, to encourage and draw mens hearts to repent, return, to tell them Chriſt hath dyed for you, and hath obtained this of the Father for you, That if you return, you ſhall live, notwithſtanding all your former ſins; or, to ſay, Repent, return: for, for any thing you know, Chriſt hath dyed for you; for any thing you know, he hath obtained this from God, That if you turn, you ſhall live; though it is ten to one he hath not: or however, we cannot tell whether he hath or no. And if he hath not, then as this is true, that if the Devils ſhould repent and return, they ſhould yet periſh, becauſe no Satisfaction was made for them; ſo if you ſhould repent and believe, you ſhould yet periſh, becauſe no Satisfaction made for you.

Application.

FRom all that hath been ſpoken, we may learn theſe things:

Uſe 1. This informeth us, That God could not in Juſtice, without a Satisfaction, pardon our ſins. I know ſuch moral things conſiſt not in a point; I dare not therefore ſay, He could not pardon the leaſt offence without a Satisfaction, or ſuch a great Satisfaction: It is enough to ſay, He could not pardon ſuch and ſo great ſins as ours and the worlds, upon repentance, without Satisfaction. Many men of renown of late days, have in this too much ſymbolized with *Socinus*, and have maintained that God could, if he had ſo pleaſed, have pardoned the world, and received them on the Goſpel-terms into favour, without a Satisfaction: and that the death of Chriſt was from the Will of God, and not from his

his Juſtice; and ſome of the Ancients have thus ſpoken. Now to prove, that we muſt not conceive his puniſhing-Juſtice as meerly a free act of his Will and Wiſdom; that he might as well do otherwiſe, but as a virtue or rectitude inherent in his nature. Let theſe things be conſidered.

1. Expreſs Scripture, *Hab.* 1.13. *Thou art of purer eyes than to behold evil*; that is, without being angry at it, without puniſhing it. Now what can be meant by the purity of his eyes, but the holineſs, juſtice, and righteouſneſs of his Nature, *Pſal.* 11.5. *The wicked his ſoul hateth.* Ver.8. *For the righteous Lord loveth righteouſneſs*; not meerly becauſe he will. *Joſh.* 24. 19. *He will not forgive your treſpaſſes, for he is a jealous God.*

2. A man cannot imagine God indifferent, or almoſt indifferent, whether he puniſh or pardon ſinners; but in ſo doing he fancies him very little abhorring ſin, very indifferent whether men obey or diſobey; which is to have more unworthy thoughts

thoughts of him than we have of ſome men. It is as neceſſary for us to conceive God to do that, which we cannot better conceive and expreſs, than by ſaying and conceiving, He croſſed a ſtrong inclination, in not executing the Law upon Offenders themſelves, through a ſtronger inclination of love and pity to man, not to execute, but to provide and accept an offering; as it is neceſſary for us to conceive of God, as one croſſing a ſtrong inclination of affection to his Son, in offering up his dear Son. And whatever vain and bold diſputers may ſay to the contrary, it is our duty ſo to conceive, and we pleaſe God in ſo conceiving; and there is truth in the main in our conception, notwithſtanding the inadequateneſs of our Conceptions: for, we ſhould have ſinful and falſe apprehenſions, if we ſhould conceive it was all one to God; and that it was altogether, or almoſt, indifferent to him, whether he puniſh the Offender himſelf, or no; or whether he offer up his Son or no;

no; or whether man periſh or no.

3. The very Heathens knew ſomething of the Natural Juſtice of God by the light of Nature, as we read *Rom.* 1. 32. which could not be, if the deſerved Condemnation (there mentioned) came meerly from the free-will of God, and not from his nature: for things of his Free-will can only be known by a Revelation of his Will, and not by Nature.

4. How can his Juſtice be demonſtrated? By an act which his Juſtice requires not? What weakneſs would it be for a Prince to affect a name of Juſtice and Righteouſneſs, in doing thoſe things he might indeed juſtly do, but to the doing of which he was no way bound in Juſtice and Honour. If he could well enough, and juſtly and honourably enough, have pardoned offenders without, but choſe to ſhew his Juſtice and hatred of ſin, in the death of his Son, it would be to demonſtrate and make a ſhew of ſomething that is not in reallity.

reallity. To affirm this, would be to accuse him of *Pageantry*. *Socinus* and *Crellius* themselves, that deny God's essential Justice, yet say, that he cannot with safety to his Justice and Sanctity, save impenitent sinners. What is this but to grant what they deny, even an essential Justice? They grant in this so much, that it seemeth wilfulness in them not to grant all. To let go that which is with much shew of reason insisted on by some, That all would have been impenitent without the Satisfaction; surely the reason why He cannot pardon impenitent sinners, is, because this mode of sin, contumacy in it, is sin: and where then will any fix, and say, Hither he may go in pardoning without Satisfaction, and no further? See the Apostle here going further, implying, that he could not have justified, saved repenting believing sinners, without this Propitiation, *that he might be just, and the justifier of him that believeth* &c. And the Apostle argueth a necessity of satisfaction by Christ's

death, becauſe ſin could not otherwiſe have been taken away; plainly implying, that repentance would not have taken it away, *Heb.* 10. 1, 4. And how weak would his Argument be, to prove a neceſſity of this Expiation, becauſe it was impoſſible the blood of Bulls and Goats ſhould take it away. If it might be taken away without any expiation at all, why then not with ſuch low things?

5. God is ſaid to commend his love and kindneſs to us, *in that, when we were ſinners, Chriſt dyed for us:* but what great love could there be ſhewed, if there was no neceſſity of ſuch an Expiation? There was indeed wonderful love, if Juſtice required our blood, for his love and pity to overcome, and ſwallow up ſuch inexorable fury! to find out, and give for us ſuch a Ranſom! But if Juſtice no way required it, What great Love would it be? In ſuch a caſe it might indeed be Love, but not eminent ſtupendious Love, To pardon: for, he obliges leſs by pardoning, that may eaſily pardon without

out diminishing the repute of his Justice, or doing himself (as it were) any injury; and he obligeth and engageth the more, that forgiveth that which is so contrary to his Holiness, Justice, and Honour, that there needs so great and atrocious a Satisfaction, as putting out, or tormenting the Apple of his own Eye, his dear Son, to make Expiation. But if no such thing was necessary, then to pardon in such a dreadful way, as by the death of his Son, would not be an act of mercy, or of love, but of wisdom, if of any thing; if that indeed may be called *wisdom*, to give up thus his Son without necessity.

6. It seems contrary to the Wisdom and Goodness of God, when he might go so easie, and near, and plain a way in pardoning sinners, to go in so difficult a way, and in a way so far about; for then it was a large digression to flee to a Satisfaction. And surely God that doth not afflict men meerly because he will, would not afflict his innocent Lam. 3. 33

death, because sin could not otherwise have been taken away; plainly implying, that repentance would not have taken it away, *Heb.* 10. 1, 4. And how weak would his Argument be, to prove a necessity of this Expiation, because it was impossible the blood of Bulls and Goats should take it away. If it might be taken away without any expiation at all, why then not with such low things?

5. God is said to commend his love and kindness to us, *in that, when we were sinners, Christ dyed for us:* but what great love could there be shewed, if there was no necessity of such an Expiation? There was indeed wonderful love, if Justice required our blood, for his love and pity to overcome, and swallow up such inexorable fury! to find out, and give for us such a Ransom! But if Justice no way required it, What great Love would it be? In such a case it might indeed be Love, but not eminent stupendious Love, To pardon: for, he obliges less by pardoning, that may easily pardon without

out diminishing the repute of his Justice, or doing himself (as it were) any injury; and he obligeth and engageth the more, that forgiveth that which is so contrary to his Holiness, Justice, and Honour, that there needs so great and atrocious a Satisfaction, as putting out, or tormenting the Apple of his own Eye, his dear Son, to make Expiation. But if no such thing was necessary, then to pardon in such a dreadful way, as by the death of his Son, would not be an act of mercy, or of love, but of wisdom, if of any thing; if that indeed may be called *wisdom*, to give up thus his Son without necessity.

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beloved Son, meerly becauſe he will, if he could, without reluctancy, without grating on his Juſtice, Holineſs, and Honour, have ſcattered our ſins as a Cloud, with an eaſie breath of his mouth.

Object. But may not one juſtly part with his own right? Can there be any injuſtice in pardoning a Debtor without Satisfaction? And is not he more to be commended that doth it without any Satisfaction? May not a party offended forgive a wrong againſt him? If one threaten to beat a man that deſerves it, may he not juſtly paſs it over without any ſatisfaction?

Anſ. He may; and I grant all. But the things I am treating of, are not Debts, but Offences; and theſe not offences againſt private perſons, as ſuch: God is (as moſt hold) the Governour of the World, neceſſarily and eſſentially; however we are ſure he hath taken on him the government of it: and although it had been

been a free act at the first to undertake it, yet when he hath once undertaken it, he by so doing obligeth himself to govern it wisely, holily, and righteously; to punish offences, and not to let things run at random. And God is not to be considered as a private person, that pardoneth as a party offended; or as a Creditor, that parteth with his own right; but as the publick Judg and Governour of the World, who is, by taking this place upon him, engaged to judg and rule righteously, and to render to men according to their works. There is a wide difference between Pecuniary debts, which one forgives as a private man; or injuries done to a man in particular, which he forgives as a private man: and Criminal offences against Law and Government. A Magistrate, being also in another respect a private man, having a private interest of his own, may, as other men, forgive things which belong to his profit, as Debts; and may forgive injuries and affronts done to him, so far as they prejudice

his private Intereſt: But he may not juſtly (however, ordinarily) forgive things which belong to his Office and Duty, incumbent on him as Governour to puniſh, in vindictive Juſtice: for hereby he would be wanting in his duty, and alſo guilty of violating the authority of his own Law and Rule, and of undoing of the Commonwealth by lenity and indulgence.

I know, a Rector or Governour may in ſome caſes diſpenſe with, and not execute his Law: For ſometimes Laws are unjuſtly made; ſometime about low petty matters, that do not much concern the Commonweal to have them executed; ſometime it would tend to the deſtruction of the Community, to execute them, though not unwiſely made at firſt; and ſometime he wants power to execute them, the offenders being too numerous, or too potent; and ſo it may be his duty to pardon and diſpenſe with the penalty without any more ado: *e. g. Saul* intentionally made a good Law, threatned death

death to any that should eat before the evening, that he might obtain the greater conquest over his flying Enemies: *Jonathan* his Son transgresseth it; *Saul* resolves to execute the Law; the people hinder him, and rescue *Jonathan*: now *Saul* could not execute the Law for want of strength; for the people are the strength of the King. And there seemeth to be much reason in what *Jonathan* said. It was an ill Law, and proved a hinderance to the slaughter of his enemies; and in what the people plead, to wit, That he might well dispence with this Law, as to *Jonathan*, because he had wrought with God that day a great salvation. There was indeed such a deed done by him that day, such a high meritorious act, as would amount to a partial, if not a total satisfaction: So that it would not much weaken Government, encourage Offendors, take off from the repute of *Saul*'s Rectoral Justice, to pardon one in such a circumstance.

But a Rector cannot without injustice, ordinarily, and in weighty causes, dispense with his Laws; since it would be, To be wanting to his duty: and it would certainly tend to the debauching and ruin of the Community, by breaking the reins of Government, and encouraging Offenders. It is ordinarily as much the duty of the supream Magistrate, to execute good Laws, or some way to keep them sacred and honourable, as it is to make good Laws; for, both duties are built upon the same foundation. Who will say, That Parents may justly, lawfully, and honestly, cast off all care of correcting their Children for their faults, and leave all things to their wills? This would be, not so much a parting with their right (as the Objection speaks) as a ceasing from, and being wanting in their duty and office; and God's Rectorship and Government, is to be conceived of by us, analogically to an Office.

2. Hence learn the Excellency and Satisfactoriness of the Christian Reli-

Religion, and our great felicity in living in these last days and shining-days of the Son of Man, wherein the Earth is, and hath been filled with the glory of the Grace and Mercy, and of the Justice and Holiness of God, in comparison of former days. The Christian Religion discovers plainly to us, that which the Heathens were fearfully bewildred about. They had Convictions of sin, and terrors and consternations of mind for sin, *and fearful lookings for of judgment and fiery indignation:* They knew, that they that did such things as they did were worthy of death; they saw need of Rom. 1. 31
attoning God, need of an Expiation; and some of them saw, the blood of Bulls and Goats could not take away sin: Some offered (not knowing what they did) the *fruit of their body for the sin of their soul*; when they might be flying and hovering about (in their meditations and enquiries after these things) like *Noah*'s Dove, and find no rest; We have this safe Ark of the Righteousness

neſs and Satisfaction of Chriſt diſcovered and opened to us, where there is Reſt for the ſole of the foot of our ſouls. When their ſoul drew near to the grave, and their life to the Deſtroyer, they had none to tell them of ſuch a Righteouſneſs, ſuch a Ranſome.

The Heathens had indeed ſome obſcure wavering knowledg of this fundamental Article of Religion, the Remiſſion of ſins; partly by Tradition, which in ancient times was more convincing; in after and corrupter days, more obſcure and doubtful: partly by the Law of Nature in the Book of Providence, ſeeing the goodneſs and benignity of God to them, notwithſtanding their great provocations, they might and did thence waveringly gather, That God was merciful, and would be found in mercy of them that did turn and ſeek him diligently. *He left not himſelf without witneſs, in that he did them good, and gave them rain from Heaven, and fruitful ſeaſons, filling their hearts with food*

food and gladneſs; and this was *that they ſhould ſeek the Lord, if haply they might feel after him, and find him.* But this knowledg was ſo weakned by the contrary arguments that militate againſt it, That that very deep apprehenſion of God's Holineſs and Juſtice, and thoſe very conſternations of mind for ſins, which were likely to conduce, in working this repentance and reformation, would be very apt much to weaken, if not almoſt to blot out this notion, That there was hope for them, and forgiveneſs with him that he might be ſerved and feared: That it is no wonder if it was ineffectual to work this change, and theſe diligent enquiries after God, and that Salvation which they were not fully ſure was attainable; though yet it was their hainous ſin, and high irrationality and madneſs, not thus to ſeek him (though to the undoing of themſelves in this life) upon theſe probabilities and half-promiſes [*if haply*] and [*it may be if we turn we ſhall live*] and this will Acts 14. 17. & 17. 27.

be

be their greateſt condemnation. It is no wonder if never any did, ſincerely and thoroughly, turn from ſin to God amongſt them (ſince Tradition was quite worn out, or rendred ſuſpicious and unconvincing) without ſome ſupernatural Revelation, as by the Prophets and their Writings. I ſay, ſince Tradition loſt or corrupted: for, in *Abraham*'s time, *Abraham* thought it probable there might be fifty righteous perſons in *Sodom*, though it proved indeed otherwiſe; and he was better acquainted with the ſtate of thoſe times than we are at this diſtance. And to come to the *Jews* before Chriſt's time, that had the Oracles of God, and to whom the Lord ſent Meſſengers, riſing up betime, and ſending them, becauſe he had compaſſion on them ſaying, *Turn and live.* And, *If the wicked turn from his wickedneſs, and keep all my Commandments, he ſhall live.* Yet it is next to an impoſſibility, but that thoſe amongſt them that knew little or nothing of this great price or Satisfaction, that

ſcarce

ſcarce underſtood any thing of their Propheſies, Types, and Sacrifices; but that thoſe ſhould have muddied and fluctuating thoughts about this pardon of ſin, when deeply convinced of God's Holineſs and hatred of ſin, and of the hainouſneſs of their ſins, how it could ſtand with his Juſtice and Honour to give eternal life to ſuch unworthy wretches, upon their repentance and poor broken obedience. Good hearts, ſenſible of God's Holineſs, and the hainouſneſs of ſin, would be apt to ſay, Though he will pardon ſin, yet it may be not ſuch great ſins as ours. What unanſwerable Arguments taken from God's Juſtice and Holineſs, might they ſeem to have againſt it! No wonder if they, that knew ſo little of this great Tranſaction, though ſincere ones, were all their lives ſubject to bondage, through fear of death. No wonder if they were as Servants, and our condition the ſtate of Sons in compariſon of theirs; though the almoſt viſibly convincing knowledg they had of God, and his placableneſs

neſs and mercy, did prevail with them to perform the Goſpel condition, to be true *Iſraelites* ſincere ſervants of God. Bleſſed be God that hath revealed thoſe things to us, that were hid comparatively from many wiſe, prudent, yea, and holy men! What helps have we, which they wanted, to turn to God! What helps to the love of God, and to all cheerful obedience! He ſo wonderfully loving us firſt, even while ungodly; as we may clearly and with open face, comparatively to them, now ſee, *Rom.* 5 8. *God commendeth his love to us, in that while we were ſinners, and enemies, and ungodly, Chriſt died for us* And if ſo, much more now when we are converted, and ſo juſtified by his blood, we may eaſily believe, We ſhall be ſaved from wrath through him; for, then we have a Right by Promiſe. *ver.* 10. For, if when we were enemies, living in oppoſition to Heaven; and ſo he, as Rector, an Enemy to us: if then he found a ranſome, and we were then reconciled to God in the death

death of his Son, *quoad meritum*, ſo far as concerns the price, and the conditional pardon made out thereupon; much more being actually reconciled, as we are upon the performing the Goſpel-condition, we ſhall be ſaved by his living to intercede for us, and to ſee we have the fruit of his Death, and our Faith, the ſalvation of our ſouls, *v.* 11. And not only ſo, but when thus converted, *we joy in God, as having now received the atonement.* There was an atonement in his death before; but now we have intereſt in it, having performed the Goſpel-condition, we are actually, and not only, *quoad meritum*, juſtified by it. What madneſs is in our hearts, if we refuſe to hear Him that hath thus convincingly ſpoken to us from Heaven? *O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt was evidently held out crucified amongſt you?* He means, by the Miniſtry of the Goſpel: for, Chriſt was crucified at *Jeruſalem*, and not at *Galatia*. And the

the ſame may by the ſame reaſon be urged on us. O fooliſh, yea more than fooliſh, even bewitched Creatures we, to do ſuch an unreaſonable thing, as to refuſe to obey the Goſpel; even we, before whoſe eyes Chriſt is evidently held forth crucified. If we periſh, we may every one of us ſay with him in *Terence*, *Et prudens, & ſciens, vivus videnſq; pereo*, I periſh knowingly, and with my eyes open. We may ſay with the Apoſtle, *God in times paſt ſuffered* (yet not altogether, but comparatively, as the following words ſhew) *all Nations to walk in their own ways*, Acts 14. 16. yea, and the *Jewiſh* Nation in compariſon of us. *And God* (Acts 17. 30.) *neglected thoſe times of ignorance* (as the words ſhould be tranſlated), *but now commands*, even with almoſt compelling-evidence and power, *all men every where*, where Chriſtianity comes, *to repent*.

3. This informs us, That fallen man could never have fulfilled the Law, or ſatisfied Juſtice for the breach

breach of it; else Christ needed not to have died for this end, That God might be just: for, God might then have been just, and the justifier of faln man, after their good deeds, and sufferings, or satisfactions, without Christ's death: whereas the Apostle tells, *All are concluded under sin*; and, that therefore all that were or are justified, were, are, and shall be justified only this way, by the pardon of sin through this Propitiation, upon their Faith, Repentance, and new Obedience. To account our Reformations, Humiliations, Faith, Obedience, in the place of a Satisfaction, Expiation, for our evil deeds, is to pervert the design of the whole Gospel. *Christ is become of none effect to you, whosoever of you seek to be justified by the Law.* Gal. 5. 4.

How contradictory to this whole Doctrine is the avowed Popish Tenent of Merits! Though some of their deluded ones amongst us are kept so ignorant of their own Religion, as to tell us, Their Church holdeth no such thing, as the meriting

riting eternal life by their works. I know they are all to pieces about this, as well as about other things they hold it Hereſie to deny. But did theſe never hear or read them diſcourſing of their works of Super-erogation; that they can, not only merit, but ſo over-merit, as to ſupererogate, and have much to ſpare for thoſe that need Merits? Many of them, as *Bellarmine* confeſſeth, ſpeak at a higher rate for Merit than he himſelf; and yet this moderate man is too high of all con-

Bellar. de Juſtif. lib. 5. cap. 17. ſcience. *Jam verò opera bona juſtorum meritoria eſſe vitæ æternæ ex condigno, non ſolum ratione pacti & acceptationis ſed etiam ratione operis; probatur his Argumentis*, &c. He maintains here, The good works of pious men are meritorious of eternal life *ex condigno*, and that not only upon the account of God's Covenant and Acceptation (which is a contradiction in the very words); but upon the account of the very works themſelves. And he tells us, *Cap.* 12, One drop of Chriſt's blood was of merit

merit enough to have saved the whole World, for the infinite Dignity of the Person; and cites the Decretal Epistle of *Clement* the sixth, to prove it; and then adds: *At non dissimilis debet esse ratio meriti in Capite & membris: Igitur sicut Christi meritum, ita merita justorum aliorum vim accipiunt à dignitate personæ:* that is, There is the same account of Merit in the Head and in the Members; therefore as the Merits of Christ received their force or virtue from the Dignity of his Person, so do the Merits of other just and holy men from the Dignity of their Persons. Yet he allows the Merit of good works to be ascribed not only to the Dignity of the Persons of good men, and worthiness of the works themselves, but also to God's promise and acceptation; though it be a contradiction: for if of meritorious works, then not of grace; and if of grace, then not of meritorious works; else grace is not grace, and merit is not merit, *Rom.* 11. 6. But *Vasquez*, the renowned Jesuit,

affirmeth and endeavoureth to prove these three things: 1. *Opera ex se-ipsis absq;* &c. That the good works of just men are of themselves, without any Covenant and Acceptation, worthy of eternal life. 2. *Nullum dignitatis accrementum*, &c. That no accession of dignity doth come to the works of the just, by the Merits or Person of Christ. 3. *Operibus justorum accessisse quidem promissionem*, &c. That God's promise is annexed indeed to the works of just men; yet it belongeth no way to the reason of the merit. If you be Christians, you abhor such talk; and I will offend your ears no longer with it.

Gabr. Vas. Com in 1am 2æ qu. 114. disp. 214. Cap. 5, 7, 8

How far is the performance of the Gospel-condition from meriting the things promised, when Christ dyed for this end, That God might justifie and save them that perform it? *There is no other Name given under Heaven whereby we can be saved.* Neither Saints nor Angels could by any means redeem us, or give to God a ransome for us: for then, Christ dyed

dyed ſtill in vain; for it is in vain for that to be done with greater coſt which may be done with leſs. Could we once ſee all our righteouſneſs to be as filthy rags; could we cry out in ſenſe of our unworthineſs, *Wherewith ſhould we come before him?* Then we might with great delight hear Chriſt ſaying, *Come unto me, take up my yoke, and you ſhall find reſt for your ſouls.*

4. They much wrong God and Chriſt, that think, Chriſt dyed to procure liberty to ſin, or to free men from duty, from obedience to the Law. He dyed to free men from the curſe of the Law, but not from obedience to it; but from the curſe, on condition of their ſincere obedience. Chriſt hath indeed procured pardon for our ſins and imperfect obedience; but enjoins us, under the greateſt forfeiture, a ſincere endeavour of univerſal obedience. Some have ſaid, Do but believe you ſhall be ſaved, and you ſhall be ſaved; do but keep up a good conceit of your ſafety, a ſtrong faith (as they call it)

you are ſafe. Others, Do but rely, and you are juſtified, and ſhall be ſaved. This reliance on Chriſt for juſtification and ſalvation, is a great duty, but a ſecondary one. None ſhould truſt in God, or ſtay himſelf on him for ſalvation, but ſuch as firſt have the main of the Goſpel-condition; *ſuch as fear the Lord, and obey the voice of his Prophets*, Iſa. 50. 10. It would be a Miniſter's ſin to bid people rely on Chriſt for ſalvation, that are going on reſolvedly in their ſins; for ſuch ſhould be ſo far from relying on him to ſave them, that they ought to believe He will not ſave ſuch as they; and it is to diſhonour Chriſt to think he will. But they are to bid them conſent to the Goſpel-terms, perform the Goſpel-condition, and ſo rely. Reliance is a very inconvenient word to expreſs the condition of juſtification by, becauſe it is ſeparable from juſtification: for a man may rely, and yet periſh, *Mich.* 3.11. And one may be in a juſtified eſtate, having the true Goſpel-condition of heart-conſent,

ſent, and yet think God will not ſave him, through ſome miſapprehenſions: And ſurely they do not rely and truſt on him to ſave them while they judg he will not, though they know none elſe can ſave them. But hearty-conſent to the Goſpel-terms, is inſeparable from juſtification: for, a man cannot be or continue in a juſtified eſtate, without hearty willingneſs to obey the Goſpel. Miniſters are to bid the greateſt reſolved ſinners believe, while they take belief in the Scripture-Goſpel-ſenſe, for conſent to the Goſpel-terms, for accepting Chriſt for their Lord and Saviour, for believing the Goſpel, and carrying ſuitably to ſuch a belief; but not in that ſenſe that many uſe the words *Faith* and *Believing*. Chriſt, you ſee, dyed not that thoſe might be juſtified that refuſe finally to give ſincere obedience to the Law, and ſo obedience to the Goſpel; but that he might be a juſtifier of him that is of the Faith of Chriſt, of the Chriſtian Faith, a Chriſtian indeed.

5. We may learn hence, the infinitely miſchievous nature of ſin. What wickedneſs and malignity is there in it, when nothing but the blood of Chriſt could expiate it? And, oh the deep ſtain that ſin maketh, that nothing but ſuch precious blood could waſh out! A deſperate Diſeaſe ſure, that required ſuch a deſperate remedy! The evil of ſin ſhould be more ſeen by us in Chriſt's dying for it, than in millions being damned for it. If we could look into Hell, and ſee the torments there, they could not ſo fully ſhew us God's hatred of ſin, as Chriſt crucified doth.

Sin ſtriketh at the Being of God, ſtriveth with all its might that God might not be; it is enmity againſt God. In every act of deliberate ſin we make a ſcoff at God's Holineſs, contemn his Juſtice; we ſlight his Counſel as fooliſhneſs; think we know better than he, what is good for our ſelves; or we think God a deceiver, one that envies our good, and counſelleth us for our hurt; we ſtrike at his

his Rule and Dominion. No wonder if God be an enemy to sin, and set himself against it to purpose. No wonder, if God with great difficulty, and much ado, hath returned into favour with sinners. What fools are they that make a mock of sin, a sport at sin, at a high affront of the High and Holy Majesty of Heaven and Earth! Will you laugh at that which was such a weight on the shoulders of the Mighty God, and Prince of Peace, and must be a bitter weight to thee in Repentance, ere thou get easement? Oh the blindness and prophaneness of the secure World! What a leight matter do they make of sin! Make but little matter of outward gross sins; and look upon inward sins, as Pride, Malice, Covetousness, as no sins. How easily they think God might pardon, and wonder God should make so much ado, think his thoughts should be like theirs, and he should hate it no more than they. How far are their thoughts from his thoughts!

Oh

Oh you that have ſlight thoughts of ſin, as of a tame mild thing that hath no ſting, no great hurt in it; *Let not my ſoul come into your ſecrets.* You do in your hearts blaſpheme this great and ſtupendious tranſaction of Heaven, and that worthy name of Chriſt wherewith you are called: You deſpiſe God in your hearts, and ſay as *David* to *Saul*, *After whom doth the King of Iſrael purſue? after a dead dog? after a flea?* As if he ſhould ſay, Methinks the great King of *Iſrael* ſhould never be ſo vain, as to trouble himſelf about ſuch an inconſiderable fellow as I am. A dead dog cannot bite; a flea can bite, but a flea-biting is a ſmall matter: you that think ſin but like a flea, and its hurt like a flea-biting, you do charge the God of *Iſrael* in your hearts fooliſhly, as if he made all this ado in Chriſt's death about nothing; you in effect maintain, as if God did *magno conatu magnas nugas agere*, as if theſe things were but Childrens play; as if Chriſt dyed as a fool dyeth,

eth, to no purpose: for, if sin be such a slight matter, then Christ died in vain. How far are your thoughts from God's thoughts! You shall see it an evil and bitter thing, and of dreadful desert; and admire at, instead of contemning this Justice of God manifested in this wise plot of the Trinity, for man's salvation, before ever you come to have this great benefit of it.

6. This speaks dreadfully to all unbelieving, impenitent, Christ-refusing sinners: What will become of them that slight their Redeemer, that shall have no part in his blood, because they tread it under foot? If Christ died for this end, because else God could not with safety to his Justice pardon believing, repenting, returning sinners; what will become of them that believe not, repent not, return not? The death of Christ is to incorrigible sinners the dreadfullest story they can read; it setteth convincingly forth before their eyes, and thundereth out to their ears, the inexorable

rable Juſtice of God, and what a fearful thing it is to fall into the offended hands of the living God. It may make a man ſweat, may put a man into an agony, to tell of thoſe things that are by the ſufferings of Chriſt, proclaimed aloud to the World, to befall wilful contemners of this offer of Chriſt and Grace. *If theſe things were done to the green tree, what ſhall be done to the dry?* If he whoſe judgment was not to have drunk this Cup, hath drunk ſo deeply of it, *Art thou he that ſhalt go unpuniſhed?* Jer. 49. 12. *How ſhall they eſcape that neglect ſo great ſalvation!* You that ſay, you cannot believe God will be ſo ſevere to impenitent ſinners, as the Scripture and your Miniſters tell you: See here dreadful Juſtice, and believe; ſee here how ſeverely God dealt with his only beloved Son, when he had undertaken to ſatisfie for our ſins, to be as it were our Subſtitute. If any ſhould now eſcape, ſurely he ſhould; he was but as a Surety. How little encouragement

ment haſt thou to think he will diſpence again with his threat, that haſt ſeen how hardly he hath diſpenſed with it before? God hath once indeed accepted of a great Sacrifice for ſin; but if men now once finally refuſe him that thus ſpeaketh from Heaven, *There remains no more ſacrifice for ſin. If any man when he hears the words of this curſe* (that fell on Chriſt, *being made a Curſe for us*) *ſhall bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the way of my own heart*, and not after the appointment of my Lord-Redeemer; ſurely *the wrath of God ſhall ſmoak againſt that man, and God ſhall blot out his name from under heaven, and he ſhall bear his iniquity himſelf for ever and ever.* What remaineth for ſuch, but *a fearful looking for of judgment and fiery indignation that ſhall devour ſuch adverſaries, ſuch enemies that would not have this man* (the Lord Jeſus) *to rule over them.*

7. This ſpeaks comfort to true Believers, to repenting, returning ſinners;

ſinners; notwithſtanding their great ſins they have been guilty of before converſion, and ſince converſion. God hath, you ſee, ſet forth Chriſt a Propitiation. You need not fear, that you ſhould feel what he felt, ſuch expiatory Hell-ſorrows, or eternal and deſtructive puniſhments. Yours ſhall be common to men, common to Chriſtians; leight afflictions, and for a moment, and ſanctified and well rewarded. When your hearts ake, and conſciences accuſe, and the Law, and Juſtice, and Holineſs of God, ſeem to urge for Satisfaction, look here at Chriſt made a Propitiation. Do not ſay, It is we that have ſinned, and we muſt ſuffer; the ſins were committed by us, and muſt lye on us for ever. What did God lay the puniſhment of our ſins on Chriſt for? It would have been thus if Chriſt had not dyed; if it muſt yet be thus, Chriſt dyed in vain. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth, who is he that condemneth? it is Chriſt that dyed, yea rather is riſen again, who is*

at

at the right hand of God, who alſo maketh interceſſion for us: who will make it his buſineſs to ſee you have the fruit of his death. *God is well-pleaſed with you, through him that loved us, and gave himſelf an offering and ſatisfaction to God for a ſweet-ſmelling ſavour.*

Thou art often, it may be, ſaying within thy ſelf, I want Righteouſneſs; *The righteous Lord loveth righteouſneſs*; Heaven is a place only of righteous ones: How can ſuch an unworthy Creature ſtand before him without righteouſneſs? If I had not ſinned, or not ſo hainouſly ſinned, how well it would have been with me? O happy Angels and Saints in glory, they have righteouſneſs! Why, notwithſtanding our unrighteouſneſs, yet in the Lord Chriſt we have righteouſneſs, *whereby we are made acceptable in the Beloved.* So that now Juſtice it ſelf is become your friend. Now becauſe God is juſt, the penitent true Believer is and muſt be juſtified. *Now God is faithful and juſt, to forgive you your ſins*; it would not

not be juſtice and faithfulneſs to do otherwiſe, when he hath made this Righteouſneſs over to the World by this Law of Grace, this ſecond Covenant; and you have the condition of the Covenant.

You that are ſenſible of the great wrong you have done the Lord, here you may comfortably ſee it made up and ſatisfied for. Lord, thou art well paid; thou haſt greater Satisfaction in ſaving than in damning me: in damning me, thou haſt only my blood for Satisfaction; but in ſaving me, the blood of Chriſt. God hath been diſhonoured by you; but look here, and ſee Chriſt giving him as much honour as you deprived him of.

The price is paid, yea, and accepted by God; and he hath declared his Satisfaction therewith, and made a Law of Grace upon it, and cannot go back; and now ſaith, *Fury is not in me.* This ſhould be health to our bones, and wine to our hearts. And that which hath ſatisfied God for the ſins of Thouſands now in Heaven,

ven, may well ſerve to ſatisfie the Conſcience of any yielding, ſubmitting, turning ſinner upon earth. Here is a Pillow to lay heads and hearts on; here is ſtability and certainty; here is ſomething for the ſole of the foot of our ſouls to reſt on. You may come boldly to the Throne of Grace, having ſuch a High-Prieſt. You may ſit under Chriſt's ſhadow with great delight, ſhaded from the heat of God's diſpleaſure. He was ſcorched with God's wrath, that we might be cooled, ſhaded, comforted, by that ſhadow that he hath made for wearied ſouls, by being hanged on a Tree. All other ſhadows are ſhadows fleeing away. Worldly comforts and ſhadows are like Burning-glaſſes, the more they ſhadow us, the more they ſcorch us, for the moſt part. There is a Worm in all other Gourds; they dye, but our Redeemer liveth; *and becauſe I live, you ſhall live alſo.*

8. This ſpeaketh, comfort may I call it? that ſeems too high a word; and therefore I will rather ſay, It

ſpeaks encouragement to ſinners thinking upon a return, and to ſinners to return. Here is a great encouragement to come, *Return and live.* There is no greater hinderance to motion, than want of hope; [no man hath hired us]; we have no wages offered us. *Judah* was called upon to return; but ſhe anſwered, *No, for there is no hope; for I have loved ſtrangers, and after them I will go,* Jer. 2. 25. It is as good, we uſe to ſay, to ſit idle, as work idle. How little encouragement would there have been for Prayers, Tears, Repentance, Reformation, if Chriſt had not dyed? *Eſau* (we read, *Heb.* 12. 17.) *found no place of repentance, though he ſought it carefully with tears.* The meaning is (as you may plainly ſee by peruſing the places) though he ſought it with tears, that his Father *Iſaac* would repent and change his mind, and call back the bleſſing from *Jacob*, and give it to him; yet he found no place for his Father's repentance, for change of his Father's mind, though

though he wept, and said, *Bless me, O my Father.* So, if Christ had not dyed, you would have found no place for God's repentance, for altering his sentence, *Cursed is every one that continueth not in all things written*, &c. Though you had sought it carefully with tears, He would have said, *What I have written, I have written.* It would have been uncomfortable praying, when we must in effect say, Lord dishonour thy self for our sakes: Uncomfortable asking, to ask for that which God in Justice and Honour cannot grant; when God may answer, *Even ask the Kingdom also:* Ask as well that I be not God, as that I be not just. But now though God may have glory in my destruction (the glory of his Justice); yet he may have greater glory in my salvation, even the glory of this stupendious Justice and Mercy? Now there may be glory to God on high, and yet peace on earth, and good-will towards sinful man.

Here is yet hope for the greateſt ſinners : It is now no blemiſh to God's Honour to ſave the greateſt Offenders. He deſigned great things in giving Chriſt ; there is *plenteous redemption. He is able to ſave to the uttermoſt them that come to God by him. The blood of Chriſt cleanſeth from all ſin.* No ſpot or ſtain is of ſo deep a dye, that the blood of Chriſt cannot waſh it out : No Diſeaſe ſo deſperate, that he cannot cure it : No Debt ſo great as to be unſatisfied for. Aggravate thy ſin to the higheſt, and ſpare not ; this Red Sea of Chriſt's blood is large enough, deep enough to drown the tall *Egyptian* Hoſt of thy ſins.

If one man by his ſin was able to deſtroy a World, ſurely God by his Sufferings is able to ſave the World, would the whole World run after him, as the *Jews* once enviouſly ſpake. So long as thou art one of the World, and thy particular ſins are not ſo great as the ſins of the whole World, thou haſt encouragement to come ; *They that come to him, he*

he will in no wise cast off, as if above his power to cure and heal. *Come unto me all you that labour, and are heavy laden; take up my yoke, and I will ease you.* He saith not, I will do it if I can; it is a provocation to make such a supposition: to despair here, is to make Christ as no Christ. *Whosoever will, let him come.* None shall ever be able to lift up their heads so high against God hereafter, as to say, Lord I would, and thou wouldst not; I would have had thee on thy own terms at last, though I long rejected thee, and thou wouldst not help me, or receive and accept me upon this my hearty willingness. No, God will be able to say of those that perish, I would, and you would not. Nothing but final wilful refusal of Christ and his Government, shall undo you. It was a convincing sign of recovery from sickness, to *Hezekiah*, that the Sun went back. Are we sick, sin-sick, even to death? Let this be a convincing sign of hope to us, Our Sun, the Sun of Righteousness hath

gone back many degrees. Let this perſwade thee, he will not deceive thee; if he would, he could have done it at an eaſier rate than the blood of his Son. God is willing; waſt thou but willing, all is done. It is certain there cannot be any other hinderance. How willing was God to ſave thee, that ſent Chriſt to dye for thee? and ſure Chriſt valued thy Soul much, or he would not have given ſuch a Price.

EXHOR-

EXHORTATION.

1. STudy this Truth, this Mystery of Christ's death more. The Angels themselves desire to look into it; they are Students in this piece of Divinity, though it little concern them in comparison of us. *Socrates* said of Philosophy, That it was nothing else but a meditating on death. We may with more shew say of Christianity, Christian Divinity; It is nothing else but *meditatio mortis Christi*, the Meditation on Christ's death. How unworthy are they of the name of Christians, that neglect this study? that had rather hear or read any Moral Discourse of commendable Heathens, than the Gospel of Christ? When *Austin* could take little delight in *Tully*'s Works (though worthy ones in their kind) because the Name [*Jesus*] was not found there: Yet some look

on Christianity, and the study of Christ, as below them.

How unworthy of that worthy Name, wherewith yet they would be called, are that sort of people risen up in our days, that call our Christ a carnal Christ? that call this Christ without us, that dyed at *Jerusalem*, rose again, and sits in Heaven, A carnal Christ? They are all for a Christ within us, a Spiritual Christ (as they speak), and that in opposition to a Christ without us. What do they mean by a Christ within us? a work of Grace on the heart? Let us grant they take it in such a sober sense: This is indeed the condition of our interest in Christ without us; but this is not the Atonement, the Propitiation that the Angels desire to look into: For, this Holiness they have in a more glorious manner, than our Christ within us, our imperfect holiness, can present to their view. This was not that Christ crucified that the Apostle did so prize the knowledg of. And this work of Grace could never have been within us,

us, had it not been for a Christ without us; and had it been within us, yet it would never have been available to Salvation or Justification, but for the Christ without us. There is no blood, no satisfaction in this Christ within us; nothing but what would have been esteemed by God, and is, in reality, as menstruous rags, in respect of attaining Justification without this work of Christ without us upon the Cross. And yet these would make, Grace should I say? I rather say, Morality and Civility; yea, to speak truly of some of them, Incivility and Discourtesie, their righteousness; though it be a Gospel-command to be courteous. These delight so little in our Christ without us, that it is with much difficulty that they will confess Christ come and crucified in the flesh, if indeed they will confess it: for some shrink at such a question, and would fain put it off. And I dare say, That any of you that ever heard them talk, can bear witness, that they speak not as men delighting

ing in, or making any account of this Propitiation, Ranſom, &c.

Curſed are they that love not our Lord Jeſus. Theſe honour not God. The honour that cometh to God by works of Creation and Providence, is counted as no honour in compariſon of the honour that comes to him by this Redemption; therefore it is ſaid, *He that honoureth not the Son, honoureth not the Father.* God accounteth all honour as no honour in compariſon of this; Hence we read *Epheſ.* 3. *ult. Unto him be glory in the Church, by Jeſus Chriſt.* Phil. 1. 11. *Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.* And, *Spiritual ſacrifices acceptable to God by Jeſus Chriſt.* And in Heaven the loudeſt and higheſt praiſes will be upon this account, *Worthy is the Lamb to receive honour*, &c. *Theſe ſeeking to eſtabliſh their own righteouſneſs, make void the righteouſneſs of God*, through their ignorance of the righteouſneſs of God. Wonderful! that ever the Devil ſhould ſo bewitch

witch people! that ever the God of this world ſhould ſo far blind men's eyes! that ever he ſhould ſo prevail with this device to work Chriſtianity out of men's hearts, ſo as to make them renounce the Chriſtian Religion, under pretence of high Chriſtianity! to look on Chriſt as a carnal Chriſt, or the blood of Chriſt as a common or unholy thing; on our Redeemer (whom all Chriſtians venerate and adore) as a low nothing; and to call his faithful Miniſters Lyers and Deceivers.

But ſtudy you theſe things, that you may admire Chriſt; for he is, and is to be admired in, and of all his people. Here is not ſuch obſcurity, as to diſcourage your endeavonrs; nor ſuch facility as to occaſion your contempt. You may eaſily ſee enough to admire all your days, and yet ſtill you are to learn. It may be ſaid to them of the higheſt form, *Go and learn what it means*, what Chriſt crucified means. Here is a riddle of Mercy, a riddle of Wiſdom, a riddle of Juſtice. Chriſt is called

called [*Wonderful*]; He is ſo in his Natures, Offices, Death. Let theſe things be much in your mind. It is like his complaint, *Diem perdidi*, I have loſt a day; to have cauſe to ſay, I have lived another day, and have not had a ſerious thought of Chriſt and his Death. *Do this in remembrance of me. Look upon him whom we have pierced. Study the reaſons and ends of his ſorrows and ſufferings.* He dyed not as a fool dieth; it was for ſome great End, and this end muſt not be fruſtrated. Wo to us if it be as to us! This knowledg would be better to us than our daily bread; this ſtudy is more neceſſary than our appointed food. Is there but one Medicine in the World to heal us, and will you not learn it, ſtudy it, and the uſe and virtue of it, and how to apply it by Meditation, that it may have its diverſity of effects upon us? St. *Paul* deſired to *know nothing but Chriſt and him crucified.* And *Peter's* laſt words of Exhortation in his laſt Epiſtle are, *Grow in grace,*

and

and in the knowledg of our Lord Jesus. And acting our faith and knowledg of these things, by Meditation, would be hugely influential to work and encrease Grace. Come to other knowledg, and he that encreaseth knowledg, encreaseth grief and sorrow: but he that encreaseth in this knowledg, and is suitably affected with it, layeth a foundation for perfect peace, quietness, and assurance for ever.

Let Ministers study this more, and so preach this more. *I desire to know nothing among you* (that is, to know so as to preach nothing among you) *save Christ and him crucified.* Preach not your selves, but Christ. *Use much plainness of speech.* Preach not like *Moses*, with a vail on your face. Let not people live and dye in ignorance of Christ, if you can help it: Discover all to sinners. Let them see the Lord their Righteousness.

Now in studying and contemplating these things: Admire!

1. Admire the Justice of God. Never

Never was ſuch Juſtice heard of ſince the world began; Juſtice in a Myſtery; He ſpared not his Son, that he might ſpare Sinners. He hardned his heart againſt the cry of his Son, that he might open his heart to the cry of Sinners. Behold how he not only loved us, but hated ſin! The dreadful inſtances of man caſt out of Paradiſe, the drowning of the World, the deſtruction of *Jeruſalem*, the reſervation of the faln Angels in horror and darkneſs, are fearful Monuments of God's hatred of ſin.

But here Juſtice and Holineſs ſhine as the Sun in the Firmament. When his beloved Son ſtood in the place and ſtead of Sinners, he muſt dye ſuch a ſhameful, painful, accurſed death. Surely had there been any reſpect of perſons with God, could Juſtice have been perverted and drawn aſide with any conſiderations, his only beloved Son ſhould have eſcaped. Here is inexorable Juſtice! inflexible Juſtice! This declared his Righteouſneſs indeed, that he

he would not ſpare Sin, but puniſh it, though on his innocent Son. Here is infinite Juſtice, fear it, dread it. Make this God thy fear and thy dread.

2. Admire the love of the Father and the Son. The Father: Bleſs God for this Propitiation. How dreadful was our condition! How if Juſtice had taken thee by the throat, and ſaid, Pay me what thou oweſt? thou couldſt not have reply'd, Have patience with me, and I will pay thee all. God lays great engagements upon us, in cauſing his Sun to ſhine, in giving rain and fruitful ſeaſons, in making proviſion for our bodies; but that which ſhould endear him moſt to the world, and ſhould occaſion our higheſt praiſes, ſhould be the providing a Righteouſneſs for our ſouls. Oh that the Lord ſhould look upon ſuch dead dogs as we are. *What is man that thou art mindful of him; and the ſon of man, that thou ſhouldſt viſit him!* That thou ſhouldſt give him ſuch a Phyſician as thy Son, to

cure

cure him with his blood! *What is man that thou ſhouldſt magnifie, and ſet thy heart upon him!* Admire and wonder at the love of the Son; that Chriſt, the Lion of the Tribe of *Judah*, ſhould be willing to dye for ſuch dead dogs! That God's fellow ſhould be willing to be ſmitten and wounded, that by his ſtripes we might be healed! that he ſhould give Himſelf, his Blood, and Soul, a Ranſome for Traytors, for Enemies! That he ſhould intercede, as *Moſes*, *Blot me, I pray thee, out of the book of life*; and ſay as *Paul*, *Let me rather be accurſed!* That he ſhould ſay to his Father, If they have wronged thee, put it on mine account, I will pay it; written, not with my hand, but with my blood! That he ſhould ſay with *Rebeccah*, *On me be thy curſe, my Son*! That Chriſt ſhould go into the fire, that we may be as brands pluckt out of the fire! That the moſt bleſſed ſhould be willing to be curſed, that we curſed ones might be bleſſed! That ſuch a Tree of life, ſuch a fruit-bearing Tree, ſhould be willing

ling to be cut down and dye, to save Trees of death, dead, dry, and barren Trees, cumbring the ground. It is commonly said of men undone by Suretiship, *Their own kind hearts undid them*: We may say of our Redeemer, His own kind heart laid him thus low, brought these calamities upon him. How dear should he be to us! *Quanto pro me vilior tanto mihi charior.*

Labour to know the love of God and Christ, which passeth knowledg, that you may be able to comprehend with all Saints, the heighth, length, depth, and breadth of it, *Eph.* 3. 18, 19. Had we hearts as full of love as they could hold, yea, as full as all the hearts of Men and Angels could hold, we could not love him as he deserves from us. We had need, with the Widow, to beg and borrow Vessels to fill; our hearts cannot hold enough. Were we not cold frozen pieces of earth, the fire would burn while we are musing. This love of God and Christ would set our hearts on fire.

3. Admire the Wiſdom of God in this great Tranſaction! This was matter of reproach amongſt the Heathen, their grand Objection againſt Chriſtianity, *Deus veſter Patibulo affixus eſt:* Your God was crucified: and, *Chriſt crucified was to the Jews a ſtumbling block, and to the Greeks fooliſhneſs* But it is *wiſdom to them that are perfect*; and to them that are ſaved by Chriſt, *Chriſt is the wiſdom of God, and the power of God*, 1 Cor. 1. 8. 24, 25. Never was ſuch a ſtrain of Wiſdom heard of as this, ſince the World began. O the wiſe plot and contrivance of the Trinity, for the ſalvation of loſt man! here are Treaſures of Wiſdom, unſearchable riches of Wiſdom; Wiſdom in a myſtery, to find out a way for the greateſt Juſtice and Mercy to meet. Wiſdom bringing light to us out of Chriſt's darkneſs, life out of his death; making the fall of Chriſt the riſing of the World. Such Wiſdom as the Princes of this World knew not; ſuch Wiſdom as the ſubtil

til Devils could not fathom. Wisdom confounding the Devils, and making them to help forward our salvation, by endeavouring our ruin in destroying Christ. He destroyed his own Kingdom, in seeking to destroy Christ's Kingdom.

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2. *Exhort.* Keep humble and low thoughts of your selves; yea, be ashamed and confounded in your selves, because of his kindness in being thus pacified toward you. Look to the hole of the pit whence you were digged, and see what you were by nature, and what your lot and portion was. Look at your selves, at the best, but as Beggars in the elder Brother's Clothes. Say of your Righteousness, Alas, it was but borrowed! Some are admiring their own virtuous lives, the innocent lives they have lived; these cannot but sleight the Death and Satisfaction of Christ: This is a direct opposition to the Grace of the Gospel:

and Publicans and Harlots will have benefit by this, before them that juſtifie themſelves. What needed Chriſt to dye for thee, if thou be ſo good as thou wouldſt make thy ſelf? The deſign of the Goſpel is, That every mouth might be ſtopped in boaſting, and all fleſh be guilty in their own ſight before God. And this is one part of the condition of life and righteouſneſs through Chriſt, To be deeply ſenſible how juſt it would have been with God to have damned us. And the full ſoul, in this ſenſe, cannot but loathe this honey-comb. And theſe Truths would be ſweet unto us, were we pinched with want and hunger.

3. Prize your Souls; ſet a high value on them, ſince God did ſo, Chriſt did ſo: They were ranſom'd at a high rate. You have heard ſometime of the ranſome of a King, as a huge matter; it is nothing to the ranſome of a Soul; this is precious indeed, Chriſt that well knew the worth of Souls, paying ſo dear for them.

them. Our souls *were not redeemed with corruptible things, as silver and gold*; do not sell them away for silver and gold, for that which could not purchase them. We were not free-born; with a great sum was this freedom, this reprieve and hopeful time of trial obtained; sell them not away for trifles. Thirty and two years and upwards was this Temple in building, this Soul in redeeming, by Jesus Christ the Son of God; lose it not, sell it not, for the sinful fading pleasures of a few days; destroy it not in three days.

4. Look too, that this Blood be not lost; this great Counsel of Heaven lost as to us. *Look to your selves, that we lose not the things which we have wrought, but that we receive a full reward*, 2 Joh. v. 8.

It is a sad thing for a man to complain, I have beaten the air, and spent my strength in vain. Have you done and suffered so many things in vain, if it be yet in vain? But much more should this prevail with us; Take heed that you lose not the

things that Christ hath wrought. A sad thing for Ministers to complain, We have spent our strength in vain; but much more for Christ to say, I have lost my labours, tears, wounds, death, as to these men.

The Righteousness, and Pardon, and Life, which he hath purchased, were not for Himself; he hath no more need of them, than the Heavens have need of rain, or the Sun of light. Cut off, but not for himself: therefore, if you refuse this offer, you endeavour interpretatively that it may be said of Christ, *He died as a fool dieth.* You say to Christ's face virtually, You might have been wiser than to work and take pains for one that gives you so little thanks.

Is this thy kindness to thy Friend? Is this thy thanks to thy Redeemer? Hath not Christ deserved thee? If the Devil and Sin have, and will do more for thee, let them take thee: Say then, I love my Master Sin and Satan and will not go our free. But [illegible] now thou wilt answer it to God,

God, and look thy Redeemer in the face. Do you mock God, and your Redeemer? and ſay, You might have ſpared your ſelf, as *Peter* bade you? Who bade you thus love me? You might have let the loving me alone. God will not be mocked; *Be you not mockers leſt your bonds be made ſtrong*; And Chriſt will yet have ſome reward in well-doing, and honour in thy ruin; thy refuſal, and puniſhment for it.

But theſe are ſecondary Ends, and Ends only upon ſuppoſition of rejection of his Grace. The primary End of his Death and Law of Grace, is your Salvation: for, he came not into the world primarily to condemn the world, but that the world through him might be ſaved. God ſweareth, he *deſires not the death of the wicked, but rather that he would turn and live*. The primary End of the Goſpel and Law of Grace, is your Obedience and Salvation; and ſecondarily, upon ſuppoſition of your refuſal, Condemnation. It cannot be ſaid of a Governour making a Law,

It was weakly done of him when he foreſaw many would break it, except he want Power or Juſtice to vindicate it. Dare you ſay, It was not wiſely done of God to make the firſt Covenant with Promiſe to *Adam*, becauſe he foreſaw he would loſe the benefit of it, and incur the curſe? And dare you ſay, It was no kindneſs? Suppoſe God had not known; Would that have made any change in the thing, by making the ſin greater, and God's kindneſs more? This is to ſay, God's Omniſcience hinders him from being Rector of the World, from being able to make gracious Promiſes to the obedient, and juſt Threatnings to the diſobedient. Take heed of ſuch Doctrines as would in their own nature cauſe you to have hard thoughts of God, and diſcourage your return to him; and conclude they are falſe, that are ſo expreſly contrary to the whole tenour of the Goſpel: Though you know not how to anſwer the Objections, I dare confidently tell you others can, and have anſwered in the main

main such difficulties satisfactorily, and that in a way well agreeing with special grace. And I could do it satisfactorily to you I think; and should now, if I thought it not inconvenient to turn to an alien subject. But suppose I could not, no nor the ablest men, must we therefore deny plain Scripture-truths, because men know but in part, and can answer many difficulties but imperfectly? But to return: Shall Christ fall short of the primary End of the travel of his soul? This is the reward and fruit Christ waits for, To see the travel of his soul; to see his seed, a generation of sinners, turning and accepting his offered salvation; and then he will say, My blood was well shed indeed; I am well paid, well satisfied, so *Israel* be but thus gathered: and this he waits for, and strives with thee about.

Again, Is this thy kindness to thy own soul, Not to hearken to the cry of its necessity for a Saviour? It is in your power to reject the counsel of God against your selves, to your hurt;

hurt; it is in your power to fruſtrate all, and to make your ſelves of thoſe that ſhall have neither lot nor portion in this matter. But if you periſh, it is not long of Chriſt, but of your ſelves; you chuſe it. Would you be wiſe, you ſhould be wiſe for your ſelves: but, if you be ſcorners, you alone ſhall bear it. Once all was loſt, hopeleſs and helpleſs you were; but through this Propitiation it is once more brought to your choice whether you will periſh or no. *Why will you dye?* If you will dye, who can help it? I cannot: I can only witneſs, I called, and you refuſed to come: And I hereby call you, *Noverint univerſi. &c. Be it known therefore unto you, Men and Brethren, That through this Man, and this Name, is preached to you the forgiveneſs of ſins; and by him all that ſhall believe, all that ſhall receive him, ſhall be juſtified. And there is no other Name under Heaven given whereby you can be juſtified and ſaved; and if you refuſe him, it is in vain to look for another.*

Are

Are you willing to comply with this deſign of God for your eternal welfare? Or muſt I ſay you refuſe to come? Will you, or will you not, acccept Chriſt for your Lord Redeemer, to ſanctifie and ſave you? If you will indeed, you ſhall certainly be ſaved: If you will not, why will you not? What diſpleaſure have you taken againſt Chriſt? What blemiſh do you ſee in him? What is there that offends you in this wiſe ſtupendious diſpenſation of Chriſt crucified? What prejudice have you entertained againſt this Counſel of God? What, do you think his terms too hard, ſo that all things conſidered, it would not be for your good? Then you think Chriſt counſelleth you for your hurt: if ſo, you have interpretatively worſe thoughts of Chriſt, than you ought to have of the Devil; for, you ought to think the Devil no worſe than he is: and if you think Chriſt calleth

If any doubt of the truth of the Scripture-Doctrine, let them, if they judg their ſouls worth ſo much pains, read thoſe learned Books lately written in Engliſh on this Subject, and doubt if they can.

calleth you for your hurt and loſs, and tells you what you ſhall never find true; you think Chriſt envies your good, and would deceive and cheat you, by perſwading you out of it; and what is this, but to think him worſe than the Devil? for the Devil, though he would deceive you, yet he never dyed and ſhed his blood to deceive you: but, if it be for your hurt to turn from ſin, and deny your ſelves, and take up his yoke, Chriſt hath dyed to undo you; which would be ſtrange maliciouſneſs! O the hainouſneſs of this ſin of refuſing Chriſt! It is virtually to eſteem him the horrid'ſt Impoſtor that ever the Sun ſaw.

What a dreadful thing it is to ſtay a day or a night under the guilt of this refuſal of Chriſt! He that thus *believeth not, is condemned already, and is yet under the curſe:* and if he do but walk up and down the few more days, and ſleep out the few more nights of his life, he will be remedileſs: *for there is no more ſacrifice for ſin.*

But

But yet there is Balm in *Gilead*; there is a Physician there; why is not our health recovered? There are Treasures in Christ; Treasures of Righteousness he would fain part with. Oh say, These and these neglect Christ, despise his Riches; It may be thy Master (if thou be a servant) sleights this great and honourable One's Treasures, and will not receive at his hands the things which he hath bought and brought; but say thou, as *Gehazi*, *As the Lord liveth, I will run after him, and take something of him:* and I can assure thee in his Name, whose Messenger I am, That he will be as ready to part with it to thee, as ever *Naaman* was to *Gehazi*.

5. Have nothing to do with Sin. The *Philistines* would not tread on the threshold they thought brake their Idol *Dagon*'s neck. The *Jews* would not put the Thirty pieces given for betraying Christ, into the Treasury, *because it was the price of blood*, Mat. 27. 6. Will you look on sin

ſin as gain? on that which you have gotten by ſin, as gain? It is the price of blood. Should that be pleaſing to thee which was ſo bitter to Chriſt? *David* would not drink of the water his Worthies had ventured their lives for, but poured it out, and ſaid, *Is not this the blood of the men that went in jeopardy of their lives?* 2 Sam. 23. 17. Wilt thou put that Serpent into thy boſome, that hath ſtung to death thy deareſt Relation? A ſtrange ſight for a Child to delight in that Sword or Knife that killed his Father. Some will break God's Law for the gain of two-pence. God made not ſuch a leight matter of the breach of his Law. Let this conſpicuous Juſtice of God be as a flaming ſword to keep you from ſin. Since Chriſt hath dy'd for ſin, let us dye unto ſin; yea, let us rather chuſe to dye than to ſin.

Laſtly, Live to your Lord Redeemer; walk as they that are bought with ſuch a price; ſay to Chriſt, as the people ro *Gideon*, *Rule thou over*

us,

us, for thou haſt delivered us from the hand of our enemies. He died, that they which live, might not live to themſelves. A ſtrong and conſtraining bond of obedience and thankfulneſs, is laid upon us. Offer up Souls and Bodies a living ſacrifice to him, that offered up himſelf a dead ſacrifice for us. Be cheerful in ſuffering for him; grudg not at ſuffering any thing for him, that ſuffered ſo much for thee. Chriſt loved not his life unto the death for our ſakes.

A Discourse concerning the Apostle *Paul's* meaning, by *Justification by Faith*, occasioned by some passages in the Sermons.

An Endeavour to make apparent, That the Apostle Paul, *by* Justification by works, *and* by the Law, *means justification for mens deserts and merits, or by unsinning obedience without pardon: And by* Justification by Faith, *means pardon of sin upon mens believing and turning from sin to God: And that it is not in the least his design to exclude Repentance and sincere Obedience from being a condition of our justification; but that he includes them in the word* Faith.

First, We are sure, whatever the Apostle teacheth, is consistent with himself and the whole tenour of Scripture: Therefore his meaning

ing cannot be, That it is not neceſſary, or that it is dangerous for any to repent and turn from ſin, for pardon, or juſtification and ſalvation: But this I have already cleared.

Secondly, We are ſure, Whatever the Apoſtle ſaith is true, and his arguing cogent; as when he tells us. *Rom.* 4. 4. *To him that worketh, the reward is not reckoned of grace, but of debt*: and Rom. 11. 6. *If by grace, then it is no more of works; but if it be of works, then it is no more of grace.* Now this would not be true (for a reward may be of works, and yet of grace) unleſs by works he underſtand meritorious works, or full and compleat innocency. If there be a promiſe made of a reward to a work, yet if the work be inconſiderable in value to the reward, this reward is to be aſcribed to the grace, and favour, and kindneſs, of him that promiſeth and giveth the reward, and not to the merit of his work that receives it. It would be in this caſe, of

Grace

Grace as the Cause, though of Works as the Condition; the Works not being meritorious. Else it would be impossible for any promise to be a gracious promise, that hath any duty for the condition of it; which to affirm, would be the abhorring of any rational soul, yea though the condition was to be performed by the man's own strength (whatever any say to the contrary), which yet is not in the case-in-hand, I willingly grant; yea, a conditional promise would not be one jot less gracious, if the condition was to be performed by man of himself; and is not more gracious, because God causeth us to perform it; only this causing us to perform it, is more of grace. Dare any deliberately say, these conditional promises were not of grace, because a work made the condition? viz. *If the wicked turn, he shall live. Repent, that your iniquities may be blotted out.* Nay, do we not expressly read, Such are of grace? Jer. 3. 1, 12. *Thou hast played*

the harlot with many lovers; yet return, and I will not cauſe mine anger to fall on you: For I am gracious and merciful 2 Chron. 30. 19. *The good Lord pardon every one that prepareth his heart to ſeek*, &c. *though he be not cleanſed according*, &c. Nehem. 13. 22. *Remember me, my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy.* *Jonah* knew, if God ſpared *Nineveh* upon repentance, it would be an act of grace; *I know thou art a gracious God, and merciful.* Jonah 4. 2. Whatſoever any one gives or promiſes to another who works, more than the merit of the work amounts to, is of grace; and the juſtification of any man upon any terms leſs than the obedience of the Law in every thing, is of Goſpel-grace, to wit, of pardon.

Thirdly, The oppoſition of the Apoſtle is good and true, if by works be meant meritorious works, deſerving the reward, or full and compleat obedience to the Law in every

every thing, viz. *If of* meritorious *works, then not of grace*; then the reward is no more than what is owing in strict Justice; and one need not cry *gratia*, grace, grace; need not give thanks for such a reward. And, if of compleat unsinning obedience; one needs not pardon, cannot be pardoned, cannot give thanks for the reward, as having of it, upon the account of sin, pardoned.

Object. But would not *Adam*'s justification have been of grace, if he had continued in his innocency, though it would have been of works?

This some object against this Tenent, That the Apostle meant it of meritorious works, or full obedience; and I never saw this well cleared, and many are much puzled with it; therefore I will speak the more largely to it.

Ans. I distinguish here between justification simply taken, as justifi-

cation of an innocent man accuſed or accuſable, though falſly; and between the juſtification of a man with the reſultancies from it; which, though immediate reſultancies, yet come on him upon his meer juſtification, by virtue of ſome gracious Law, Promiſe, or Covenant, made on condition of his innocency.

Firſt, Suppoſe there had been no promiſe made of everlaſting happineſs to *Adam*, on condition of continued innocency; but only a threatning, That if he ſinned, he ſhould dye, be damned. Firſt, In this caſe while he had continued innocent, it would have been of debt, not to have condemned him as a ſinner; and ſo juſtification of him from any thing befalling him for the breach of the Law, would have been of debt, and not of grace; no thanks. Secondly, But his juſtification in this caſe would have reached but a little

tle way, would have resulted no further than I have expressed: For God might yet when he pleased, have annihilated him; for it seems not rational to affirm, That if God make a rational Creature, he may not lawfully and in equity unmake and annihilate it, except it offend him: this would be to impose hard terms on God. But yet it would be of due debt, that this annihilation should not be as a token of his displeasure, and for the breach of the Law, if he had not broken it, as is supposed.

Secondly, Suppose the Covenant ran thus: If he obey, he shall live eternally happy; but if he sin, he shall dye, be damned; as it is supposed it did.

First, Here, while man keeps his innocency, That he be justified as innocent, and not condemned as guilty; is of natural equity, and not of grace. Which would have

been enough, had we no more to say, to justifie the Apostle's speech, if we take it not strictly, but as we use to do other moral sayings; the foundational and most immediately obvious part of justification, being of debt.

Secondly, But that this very justification should reach so far as right to continued life and happiness, would be of grace; because that promise that causes this right to result, during him innocent, was of grace, and not of debt.

Thirdly, Yet this justification thus resulting to continued life and happiness, would not (man continuing obedient) have been of Gospel-grace, of that kind of grace which the Apostle hath occasion mainly to speak of, which is Mercy and Pardon; it would not have been of Gospel-grace, of forgiveness; which is the thing the Apostle hath much in his eye. No thanks would be due upon the account of forgiving him any thing.

Fourthly,

Fourthly, But to clear all beyond poſſibility of exception; The Apoſtle only ſpeaks *ex hypotheſi*, and on ſuppoſition: for the Creature cannot poſſibly merit any thing of God (but as above-ſaid, that, if innocent, he be not condemned as guilty) and the Apoſtle knew, their works were not meritorious, that his oppoſers pretended were ſo. Now ſuppoſe, I ſay, that obedience was meritorious of eternal life, of the reward; ſuppoſe, man did any thing meritorious of Heaven; then *ex hypotheſi*, ſalvation would not be of grace in any ſenſe, but properly of debt, which is all the Apoſtle here affirmeth. And it ſeems the Pharaiſaical Jews went as high (as ſome Papiſts do now) as to hold their good works meritorious of eternal life; and our Jewiſh Antiquaries manifeſt, that this Tenent was common amongſt them; and you ſee, if of meritorious works, then not of grace in any ſenſe. And in this ſenſe *Adam*'s juſtification to life upon his unſin-

unſinning obedience, would not have been of meritorious works, but of grace, though not of pardon and Goſpel grace and Mercy. It is eaſie to anſwer, take it which way you will. For if you will by *works* underſtand no more than perfect obedience to the Law, then juſtification will not be of Goſpel-grace, which is pardon. But if by *works* you will underſtand works properly meritorious of ſalvation; then if of works, not of grace at all. And in ſome places the Apoſtle ſeems to take the words in one ſenſe, ſometimes in the other. For, as here he ſeemeth to mean proper merit; ſo, *Gal.* 3. 10. *As many as are of the works of the Law, are under a curſe; for it is written, Curſed is every one that continueth not, &c.* implieth, Man ſhould have been bleſſed and not curſed, as being juſtified by works, had he fulfilled, &c. Here juſtification would have been of works not properly meritorious, but being of Law-works, it would not

not be by Gospel-grace and pardon; though there would have been in such a case the Law-grace spoken of. For (to speak by way of anticipation) if God was not bound in strict Justice to make such a promise, *If man obey perfectly, he shall be happy*; if the making of it was of grace, the making of it doth not hinder the performance of it from being of grace, law-grace; no more than God's making this law, *That sinner that repents and believes, shall be saved*, maketh man's justification for being of Pardon and Gospel-grace.

Object. The Jews Works and Priviledges were not meritorious nor perfect: Therefore the Apostle doth not mean by *works*, meritorious works, or perfect.

Ans. First, It is true, they were not meritorious, else they would have been justified and saved of debt, without Christ's satisfaction.

Second-

Secondly, But they maintained and pretended their works ſuch, and this was to make Chriſt's death vain. This very opinion made them ſlight Chriſt, and kept them from ſubmitting to the righteouſneſs of God, the Goſpel-way of juſtification. And (by the way) if any ſhould now have this conceit concerning faith, repentance, ſincere obedience, works of charity, *viz.* that they are meritorious of their juſtification and ſalvation, a ſatisfaction for their ſins, recompence enough to Juſtice; they would be in the ſame condemnation with theſe, and Chriſt ſhould profit them nothing. For, this was the reaſon why Circumciſion and other obſervations of the Law would undo them (*Gal.* 5. 2.), not becauſe they had that merit in them which they ſuppoſed; for then they would have been juſtified and ſaved by them: but becauſe they conceited them meritorious, making them worthy deſerving men; and

ſo

ſo could not poſſibly, during this conceit, expect or deſire juſtification in God's way of grace or Mercy through a Propitiation; they could not but deſpiſe it, as eſteeming they had no need of it, as indeed they had not, if their conceit was true.

Fourthly, Faith and Repentance are works (it would move a man with pity to ſee the weakneſs of mens attempts to prove that faith is not a work, when Chriſt himſelf calls it a work) therefore his deſign is not to exclude every good work from any intereſt in juſtification; elſe he would exclude Faith it ſelf; but only perfect or meritorious works, or works conceited ſo to be, which comes all to one: for as works really compleat or meritorious, would eſſentially hinder pardon by Chriſt's death, being eſſentially inconſiſtent: ſo a man conceiting his works meritorious, is by God's Law of Grace excluded from any

any intereſt in this Propitiation. For he hath made it a part of the condition, That men be ſenſible of their unworthineſs, unrighteouſneſs, and undone eſtate without Chriſt and Pardon. You ſee what the Apoſtle's meaning is not. Now that you may ſee what his meaning is, let theſe two things be well conſidered, *viz.* What the Jews Opinions were; and, What the Apoſtle's Deſign was.

Firſt, What the Jews Opinions were which *Paul* oppoſed; which are ſomething plain from Scripture, and are made more plain by the Writings of ancient Jewiſh Authors.

Firſt, They held their good works meritorious of eternal life: yea, ſome of them maintained, that any one Commandment kept by a Jew, thus merited.

Secondly, They had high thoughts of their great worth, as being *Abraham*'s ſeed, and circumciſed worthy men:

men: *Think not to say, We have Abraham to our Father.* They were great boasters; *Where is boasting then?* Many of them held, all Jews (with very little exception) should inherit eternal life; yea, though dying by the hand of Justice for crimes.

Thirdly, Yet the more Pharisaical sort talkt of repentance as a thing of little use to them that were of strict observance to make up what wanted: The *righteous person needing no repentance*, seemeth to be spoken alluding to their opinion. The common people that knew not the Law, that knew not or used not their Traditions, were looked on by them as cursed, hopeless; no justification for such, nothing would serve to save them, but taking up their way. *John*'s Doctrine of remission of sin, and justification upon repentance and leading a new life, without Pharisaical, strict, unwritten observances and traditions, which were not possible to be kept by people

ple of ordinary employment, was almoſt new doctrine amongſt them, and was derided by the Phariſees, as much as ſuch doctrine would be by the ſtrict and religious Orders (as they are called) amongſt the Papiſts; but was embraced as welcome news to the common people; for ſalvation to be a thing of poſſible attainment, by ordinary people ſenſible of their guilt; yea and by Publicans and Soldiers, without leaving their courſe of life, provided they carry regularly in it; and by Harlots, upon leaving their leud courſes.

Fourthly, They held the Law required no more than the obſervance of the outward man.

It was a determined caſe amongſt their * Doctors before, and about theſe days, That evil thoughts and deſires were not ſin; and that the Tenth Commandment was not a Command, but a Counſel, which men would do well to obſerve; but ſinned not in neglecting the obſervance of it. They had

* *David Kimchi in Pſal. 66. v. 18. Aben Ezra in Dialog. Joſephus lib. 12. Antiq. Judaic. cap. 13.*

had determined that, unleſs in the caſe of worſhipping falſe Gods, no ſin could be committed by the will, without an actual commiſſion following; and ſo, that it was no ſin to deſire to adulterate a Neighbour's Wife, ſo the act followed not. And then, no wonder if many of them ſuppoſed themſelves to need no pardon or Goſpel favour from God; no wonder, if the Phariſee be repreſented as having nothing to confeſs, never asking for pardon, never ſaying, *God be merciful to me a ſinner!*

Fifthly, They placed the moſt of their confidence in Ceremonial matters, *tything mint*, &c. *neglected the weightier matters of the law*, faith, repentance; placed much in obſervance of unſcriptural-Traditions, to make up what might any way want of their external obſervation of the Law to juſtifie them. And it ſeems the Phariſaical Jews in the Apoſtles days never pretended any meritoriouſneſs of faith in God or

Christ, fear of God, love of God, repentance, Christian obedience; therefore he never speaketh directly of excluding these from merit, though, by consequence, and by the parity of reason, they are excluded. It rather appeareth, that they looked on such things as low unworthy things, in comparison of those things they most gloried in; and thought them needless as conditions, and that they might be justified without them upon their external observances; or else he would more copiously, and *ex professo*, have told us, how these also are so far from meriting, that it would be damnable to account them meritorious, as he doth by consequence; and would have yet told us more fully, they are conditions of the promise (as the Apostle *James* doth afterward) and included in the word *Faith* which he useth. But this not being the Controversie, he securely comprehends all these things, obedience to the Gospel,

Gospel, the whole of Christianity, in the word *Faith*, as being a word used ordinarily by Christians to comprehend the whole of Christianity. By Faith, he meant Believing, and Living such lives as those Christians at that time (that observed not the Ceremonial Law) lived. And we now by the word *Believers*, mean sincere Christians. When that great dissention arose, *Acts* 15. 5. some teaching, *that except men were circumcised, and kept the Law of* Moses, *they could not be saved or justified*; they meant, by *Moses* Law, those Commands that required such observances as were now really unnecessary to justification and salvation, being *mortuæ* dead, though not yet *mortiferæ* deadly: For had they only taught, That except men repent, and fear and love God, and obey him, they could not be saved; the Apostles would not have opposed them in it. But they meant, Except men were circumcised, and did those things many of which none un-

circumciſed were to do (according to the Jews own opinion) they could not be juſtified and ſaved.

Now their allegations to maintain their merits, being diverſe and various, and not punctually ſet down becauſe well known to thoſe to whom he more particularly wrote: It need not offend us, that ſometime the Apoſtle hath reference to one of theſe pretences, ſometime to another; and that tranſitions are often obſcure; and that he ſometimes ſpeaks only of the Ceremonial Law, ſometime only of the Moral, ſometimes of both; and ſometime it is not eaſily to be determined which he ſpeaks of.

Nay, ſuppoſe that true which ſome alledg (to prove that it is not much of the Apoſtle's buſineſs here to prove man's juſtification lies in pardon of ſin) *viz.* That it is improbable any ſhould think they needed no pardon (which yet is an opinion too frequent with men now, if there be any ſuch, as none queſtion

ſtion but there are, that think they have ſo lived, that ſet one thing againſt another, it would be hard or unjuſt meaſure for God to condemn them: for theſe judg freedom from the penalty to be due from natural Juſtice, and ſo not pardon) yet how ordinary is it for men that will pertinaciouſly defend an error, as theſe did (to wit, the excluding of the Gentiles without circumciſion) to flye to ſome allegations that they can ſcarce believe themſelves?

Secondly, Conſider what was the Apoſtle's Deſign, what he aimed mainly to prove, in thoſe ſeemingly difficult paſſages about Juſtification, and you will find it was no way pertinent to it, to make an oppoſition between what God hath joined as neceſſary, *viz.* Belief of, and obedience to, the Goſpel. Now you will find his great Deſign, by obſerving what occaſioned thoſe paſſages from him, which was this.

The Phariſaical Jews, all of them, yea ſome of them that were ſo far convinced of Chriſt's being the true Meſſiah, (by the undoubted atteſting evidences) as to profeſs themſelves Chriſtians (*Acts* 15.5. *Certain of the ſect of the Phariſes which believed, ſaid, that it was needful to circumciſe the Gentiles, and to command them to keep the Law of Moſes*) were wicked oppoſers of *Paul's* (the Miniſter of the Gentiles) preaching to and receiving into the Church the Gentiles (1 Theſ. 2. 15. *They pleaſe not God, and are contrary to all men, forbidding us to ſpeak to the Gentiles that they might be ſaved*); they could not endure that the ſinners of the Gentiles (as they were called probably ordinarily by them in oppoſition to Jews by nature, *Gal* 2. 15.) ſhould be eſteemed in as good a condition as they, when God had once purified their hearts by faith; and ſo no difference in that reſpect.

They are (think they) unworthy

thy, base, vile men; though Christians, they are uncircumcised men (Eph. 2. 11. *You are called uncircumcision* (*i. e.* by way of contempt) *by that which is called circumcision in the flesh*).

But these Jews thought themselves brave, worthy, deserving persons (yea, though they lived wickedly) in that they were *Abraham*'s seed, and observed the Ceremonial Law, in which they chiefly placed their merits; they gloried, *We have Abraham to our Father*, we are circumcised; and thought upon that account they deserved great respect from God and man: and should the vile uncircumcised Gentiles be in as good a condition as we, upon their receiving the Gospel? What, are not Jews better than other men? And indeed, the Apostle himself, before his great change, thought these things high-deserving priviledges; and he names them as things he had much ado to obtain of himself to deny, formerly

counting them great gain; much ado he had to quit confidence in things which he counted of, as making him such a full, rich, worthy Person, as to need no favour, mercy, or forgiveness; though after, he counted them as nothing for these ends; yea, as loss and hinderance, as he had used them. *Phil.* 3.2,3. *Beware of dogs, and of Concision* (that is, these Pharisaical Jews): *for we are the circumcision, which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh* (he called them *concision*, tearing dogs, rending, persecuting, as the word signifieth; and they were: and saith, we are rather the *circumcision*, i. e. truly honourable). V. 4. *Though I might also have confidence in the flesh: if any other man thinketh he hath that whereof he might trust in the flesh, I more; being circumcised the eighth day, a Hebrew of the Hebrews, a Pharisee, touching the righteousness which is of the law, blameless: but these things which*

which were gain (of much deſerving worth in my thoughts) *I accounted as loſs, that I might be found in Chriſt, not having my own righteouſneſs which is of the Law, but that which is of Chriſt by faith*

It would be ſtrange, unwelcome, yea, abhorred doctrine, to teach the Religious Orders (as they call them) amongſt the Papiſts, That they are no better than others, except they live better. They would reply, Notwithſtanding our vicious lives, yet we are of ſuch an Order, and have obſerved ſuch rules in diet, garments, and ſo have many good merits, are men of great deſerts. You may eaſily gueſs what the things were they placed merit in, if you conſider that few men uſe to place merit in the fear and love of God, or ſincere deſires and univerſal endeavours to obey him, but in ſome external obſervance, void of internal; and ordinarily, chiefly in ſuch things as either are no duties, as Popiſh auſterities;

ſterities; or in ſuch things as they account no duties, as giving alms; and ſo think they thereby ſuper-erogate, do ſo much not-required as will recompence their neglect of God and inward holineſs.

They might, and it is probable did plead thus againſt the Gentiles being ſaved.

Firſt, They are or were great ſinners, idolaters, *ſinners of the Gentiles*, and ſo there is no ſalvation for them by the Meſſiah. God would not be righteous, to admit ſuch into favour, to juſtifie ſuch; this would be to deal with men contrary to their deſerts, to juſtifie unrighteous men.

Secondly, However there can be no hope for them except they become Jews firſt; and then their becoming Jews, and being circumciſed, and obſerving the Ceremonial Law (which they looked upon

on as things of great worth) may make ſuch an expiation and recompence for their Idolatries; will make them ſuch worthy perſons, as God may admit them into favour; as they thought that Ruler *worthy* to whom Chriſt ſhould do that kindneſs; for, ſay they, *he hath built us a ſynagogue*. But without thus doing, ſuch low things as their repentance, and belief of, and obedience to, the Goſpel, will ſtand them in no ſtead, they cannot be juſtified and ſaved.

And they might have this carnal motive, thus to oppoſe their admittance without circumciſion; We ſhall glory in their fleſh, in thus getting them circumciſed; for it will keep thoſe things ſtill in repute; and we ſhall however be the chief, being natural, and the other but adventitious Jews.

Now the Apoſtle begins to anſwer to theſe things, toward the end of the ſecond Chapter to the *Romans*.

Ver.

Ver. 17. *Behold thou art called a Jew*; a very honourable Name, but too worthy and honourable in your eſteem; *and reſteſt in the law*; chiefly in the Ceremonial; *and makeſt thy boaſt of God*, as having God, in having *Abraham* to be your Father; like that, *The Temple of the Lord*, *The Temple of the Lord.*

Ver. 19. *And art confident thou art a guide, an inſtructor of the fooliſh*, eſpecially in ceremonial ſervices and traditions; but thou neglecteſt the weighty matters of the Law, thou liveſt looſly and wickedly, and yet counteſt it enough; thou art a Jew, and ſo a worthy deſerving man.

Ver. 25. Circumciſion and ſuch things would profit, or however would have profited; if you did ſincerely obey the Moral Law, if you did walk in that inward holineſs that ſuch things as Circumciſion obliged you to. But if thou live wickedly, thou art no more a truly worthy perſon, than the Gen-

Gentiles that live wickedly.

Ver. 26. And *if the uncircumcision*, the Gentiles, be converted and *keep the righteousness of the law*, live holily, do that which circumcision obliged you to, *they shall be accounted the circumcised* men, the better men.

Ver. 28. *For he is not a Jew*, a worthy man, *who is* only so in such externals; *neither is that* the available thing to be *circumcised in the flesh.* V. 29. But he is rather the excellent man, and he is approved of God, who is circumcised in heart. And though this be looked on as nothing by you, and such as you, in comparison of outward circumcision, yet his *praise is of God*; God esteems him, and approves him, though of grace. And this, as he had told us before in this Chapter (*not the hearers but the doers of the Law shall be justified, in the day when he shall judg all men according to the Gospel*) is the condition of justification and salvation,

vation, and not the outward.

Chap. 3. v. 1. *What advantage then was there to the Jews? and what profit of circumcision?*

Ver. 2. *Much every way*; it taught you and obliged you to this inward holiness; but *chiefly, because to them were committed the oracles of God*; you had great helps that others wanted. For what though you lived wickedly? this doth not hinder but that these things did in their own nature stir up, teach, and oblige you to holiness.

Ver. 9. But what, were not we Jews better than the Gentiles, so as they to be sinners, and we holy worthy men? No; we confess on all hands, the Gentiles were great sinners, and so I will prove from the Scripture were the Jews also. *None righteous, no not one; none that doth good: their throat is an open sepulcher.*

Ver. 19. *Now whatever the Law saith, it saith to them under the Law*; that is, whatever the Scripture speak-

ſpeaketh, it ſpeaketh of them that lived in Scripture-places; and this was written by *David* a Jew, and ſo he meant it of the wickedneſs of the Jews.

So that all are ſinners, and under condemnation, you Jews as well as others, whatever your thoughts are to the contrary. And *no fleſh can be juſtified in his ſight by the deeds of the law*; no man ſhall be juſtified as being a man that deſerves it, or as having no need to have his ſin pardoned, ſo as his juſtification to be of debt, and not to be of grace, favour, and pardon.

Ver. 25. But thus man's juſtification comes about; God hath ſet forth Chriſt a Propitiation, ſince all are ſinners; and God juſtifieth men by this, for his ſake pardoning their ſins.

Ver. 27. *Where is boaſting then? it is excluded*; but is not excluded by the Law of Works: for if a man was juſtified that way, he might boaſt, God pardoned him nothing;

thing; but by this Law of Faith, by this Gospel-way of pardoning sinners without merits or strict Law-righteousness. And therefore the Gentiles may be saved if they become Christians, and have this heart-circumcision (though they have not these outward priviledges which you account things of such great worth) God pardoning their sins upon their believing the Gospel, and having their hearts purified by it, which you account such low ignoble things.

Chap. 4. This Chapter is accounted by the opposers of the doctrine I taught, to have the greatest appearance against it; but I shall manifest, it doth not in the least oppose it. The design of this Chapter, as you will see, is to prove the whole business, That the Gentiles may be justified and saved by grace and pardon of sin, upon their turning from idolatries, and believing and obeying the Gospel, without Circumcision; and he proveth it by this

this argument, *viz. Abraham* was a ſinner, and was not juſtified for any original righteouſneſs, as having never ſinned; nor for any meritorious works or priviledges of his that in Juſtice deſerved the reward, by making ſatisfaction for his ſins (for that would ſtill be of debt from natural Law and Equity; if a man could do ſomething after great Crimes that ſatisfies for them all, it would be ſo of Juſtice to acquit him, as not to be of Grace; it would however be, as the Apoſtle expreſſeth it, ὡς ἐξ ἔργων νόμου, *as it were by the works of the law*, Rom. 9. 31. as it were by the works of the Law: though not wholly or altogether, yet in a ſort, or as it were. They that grant they are ſinners, and yet ſuppoſe they make amends by ſome ſtrict obſervance, ſo that it would be hard and ſevere if God ſhould condemn them, do eſteem their ſalvation due, as it were, by the works of the Law, they eſteem it not of grace. But when it is ſaid,

Abraham was justified; the meaning is, he was pardoned; and if so, God may justifie the Gentiles on that manner, *viz.* by pardoning them.

Ver. 1. *Shall we say that Abraham found* (*i. e.* all that kindness, favour, and justification) *from the flesh*, *i. e.* from works, as we see in the following verse? for κατὰ σάρκα, *according to the flesh*; is in the following verse repeated and expounded by ἐξ ἔργων, by *works*. So Gal. 3. 3. *made perfect by the flesh*, he expounds *v.* 2, 5. *by the works of the law*; and so, *by the flesh*, may signifie *unsinning obedience to the law*; or, *by the flesh*, might be meant some such meritorious priviledges as those the Jews boasted of; for *Phil.* 33. 4. in expounding what is meant by the *flesh*, he reckons up *Hebrew of Hebrews*, *circumcised the eighth day*, *a Pharisee*. We may here understand either, but rather both; for his arguing excludes both equally.

Ver.

Ver. 2. *No ſure.* For if he was juſtified in ſuch a way by the law of works, as having never been a ſinner; or by ſome high merits deſerving ſuch things from God, then he had whereof to boaſt, and ſay he was not pardoned, and that his juſtification was of merit, and not of grace. *But not before God, i.e.* but he could not boaſt and ſay, God never pardoned his ſins; and that he was one of ſuch worth and merits, that whatever God did for him, was due debt, whatever glorying he might make of his innocency toward men.

Ver. 3. He proves it from Scripture, that *Abraham* could not thus boaſt: *What ſaith the Scripture? Abraham believed God, and it was counted to him for righteouſneſs.* Now this very word [*counted*] proveth this fully, that ir was not due debt from God; and alſo, that his believing did not merit it. For the word [*counting*] is like the Law-word [*acceptilatio*], which word

[*acceptilatio*] is used in such cases as when a man accepts from his debtor a penny for a hundred pound, and acquits him upon it. So this very word implieth that his believing was so low a thing, as not to be any way meritorious of those great things God rewarded him with upon it. He lays all the stress (as you will see by the following verses) upon this word [*counted*] that it signifieth *graciously acquitted him*, and not as a just man that deserved it.

Ver. 4. If *Abraham* had been a man of high merits and deserts, or his faith any thing meritorious, it would not have been said, God *accounted* it, which signifies God graciously accounted it: *For to him that worketh*, i. e. that meriteth by his works; *the reward is reckoned of debt, and not reckoned of grace*, as this word signifieth. This very word implies, that God might justly have refused to have justified him upon his believing. This is the same argument

gument with that, Rom. 11. 6. *If it be of grace, then it is not of works, i. e.* of meritorious works; *otherwise grace is not grace* and mercy: *but if it be of works*, i. e. meritorious works, *then it is no more of grace* and mercy, *else works is not works*; that is, merit is not merit, merit doth not deserve; which is a contradiction.

Ver. 5. ---*Counted it to him for righteousness.* It cannot be said that a man's believing, or repenting, or any other duty, is counted, that is, graciously counted for righteousness, except the man be, and these things be void of merit. Therefore it implies, That *Abraham* believed one that justified an ungodly man, an undeserving man, a sinner, a man unjust: justified a man in the strict sense of the law unjust, by pardoning his sins, his unrighteousness. Yea, it is probable, that by the word [*ungodly*] in this verse, is implied, that *Abraham* was once an Idolater as the Gentiles are. This

plainly proves, his juſtification was by pardon of ſin; and that he was a man God might juſtly have refuſed to have thus juſtified; and that he was not righteous in God's ſight, in the primary, ſtrict, and propereſt ſenſe of the word, but meerly of grace and pardon.

Ver. 6. And *David* fully proveth this, in his deſcribing bleſſedneſs, and wherein it lies: for he taketh for granted, that bleſſedneſs comes not by unſinning obedience, or meritorious works, which are inconſiſtent with pardon; elſe he would have ſaid, Bleſſed are they that never ſinned, or have made full ſatisfaction for their ſins: But he tells us it lies in not imputing iniquity; and imputing, accounting righteouſneſs, is nothing elſe but pardon of ſin; imputing righteouſneſs, and not imputing ſin, are all one, and ſignifie the ſame; becauſe to impute or account righteous, ſignifieth, as he proved before, graciouſly impute; and that can be nothing

thing but pardon of sin: and so the meaning is, God pardoned *Abraham*'s sin upon his *believing God.* Which sheweth, he was no such worthy man as you think your selves, so as to need no forgiveness.

Ver 9. Now will this blessedness of Justification come only on you Jews? Are not the wicked Gentiles capable of it, if they turn from sin and Idols to God, and believe his testimony of his Son, and obey him, though they never be circumcised? for we say, *his faith was reckoned for righteousness:* it was not from his worthiness, but by pardon of his sin upon believing.

Ver. 10. He yet improveth this Scripture-citation as further cogent, thus: Was this justification conferred on *Abraham* when he was circumcised, or when he was uncircumcised? You will find this was said concerning *Abraham* before he was circumcised, *when he was as yet uncircumcised*, when he could not pretend to this high meritorious pri-

viledg you boaſt of, *viz.* Circumciſion; but when he was as the Gentile-believers now are, that are confeſſedly void of ſuch accompliſhments. Why may not they therefore be juſtified in ſuch a Goſpel-way as he was, having their ſin pardoned through the Propitiation, upon their only believing and obeying the Goſpel? For though you look upon Faith and Obedience as low things in compariſon of Circumciſion; yet theſe were graciouſly accepted from him by God, and his ſins pardoned thereon; and why may they not be accepted from them, without meritorious works, if it be granted ſuch are ſo, which you account ſo?

Ver. 11. *And he received the ſign of circumciſion, the ſeal of the righteouſneſs of the faith which he had being uncircumciſed, that he might be the father of all them that believe,* though they be not circumciſed, that righteouſneſs might be imputed unto them alſo.

I ſhall

I shall here take a liberty not allowed me by my designed method, to speak largely of these words, because they are difficult, and there is a strange disagreement about the meaning of them.

The words that these are coupled unto, are these, *It was counted to him in uncircumcision*; then follows, *and he received the sign of circumcision.*

And, that is, *and then*, or, *and after*; it is ordinal, as it is frequently.

The sign of circumcision, or Sacrament of Circumcision; it is an ordinary manner of speaking, the *genitivus specie*; as we use to say, the *sacrament of Baptism*, for *the sacrament Baptism*; so, *the sign of Circumcision*, for *the sign Circumcision*; and *Beza* saith he found it so, in the Accusative case, in an ancient Copy.

By receiving the sign of circumcision, is not only or chiefly meant his

his receiving it in his body, though he did ſo; but his receiving it in the inſtitution or law of it from God, as *John* may be ſaid to have received baptiſm, being the firſt to whom it was delivered by God, as an Ordinance, to be by him as a Miniſter adminiſtred.

And as *Moſes* is ſaid (*Acts* 7. 28.) to *receive the lively oracles of God* to give to the Jews; and *John.* 7. 22. *Moſes gave unto you circumciſion*, i. e. the Ordinance of it. Without doubt he is ſaid here to receive circumciſion in the ſenſe that God is ſaid (*Acts* 7.8.) to *give him the covenant of circumciſion*, not in the ſenſe wherein he gave it to himſelf, circumciſed himſelf. I grant it doth connote ſecondarily his receiving it in his body, yet ſtill as in the law and ordinance of it, ſo as to begin it to others. And that which makes it further appear to be ſo meant, is this, becauſe the ſtreſs of his becoming *the father of all that believe*, &c. ſeemeth to be laid here: For if it ſhould have

have the other ſenſe, all circumciſed might on the ſame account be called Fathers of them that believe. And elſe it is probable the Apoſtle would have uſed the ordinary word περιετμηθη, and have ſaid, *he was circumciſed*; and not, *he received circumciſion*. *Abraham* was honoured by God to be the firſt receiver of this Inſtitution. Indeed the promiſe or covenant that this ſealed, had been made known to the world long before, *viz.* That whoſoever of faln man ſhould repent and believe God, and obey him ſincerely, ſhould be ſaved: and all that were juſtified before *Abraham*, were juſtified by this law of grace made in the blood of Chriſt: but *Abraham* was the firſt that received from God this viſible ſeal to confirm it to the world.

The ſeal of the rightſouſneſs of the faith, which he had being uncircumciſed. Theſe words ſeem an exegetical Parentheſis, or a Parenthetical explication of the former words, *received*

ceived the ſign of circumciſion. For theſe words, *that he might be the father*, ſeem to have their dependance on, and reſpect to the former words, *received the ſign of circumciſion.* In theſe words here is a definition of that, and alſo of every other Sacramental Inſtitution. Circumciſion is called a *ſign* or token of the Covenant, *Gen.* 17. 11. and it is called figuratively the *Covenant*, v. 10. and *Acts* 17. 8. even as the Sacrament of the Lord's Supper is alſo called the *Covenant*; *This is the new covenant in my blood*; that is, the ſign or ſeal of the Covenant founded in my blood.

By the faith of *Abraham* is not here to be underſtood that perſonal individual faith which he had; but a faith of that ſort or kind, which he had, even in ſuch a ſenſe as that faith which dwelt firſt in his Grandmother *Lois*, and Mother *Eunice*, is ſaid to dwell in *Timothy*, to wit, not the ſame individual act or habit, but a faith of the ſame ſort

or

or ſpecies, *i. e. faith unfeigned*, as he explains it, 2 *Tim.* 1. 5. and ſo theſe words, *the faith of Abraham*, (ver. 16. of this Chapter) muſt neceſſarily be underſtood to this ſenſe.

Again, Circumciſion is not ſaid by the Apoſtle to be a ſign or ſeal of his faith, or any one's elſe; no, that is a miſtake; though I know in another ſenſe Circumciſion was, and Baptiſm and the Lord's Supper are, a ſeal or ſeals of mens faith or reſtipulation, *viz.* as they are mens ſeals. We receiving them, engage and profeſs we do reſtipulate and oblige our ſelves to perform faith, the condition, and ſeal it by receiving the elements: We ſo ſeal, as hereby to oblige our ſelves, and to be guilty of falſhood in the Covenant if we do not perform. Yea, he that is baptized while an Infant, is a debtor to the Goſpel, as well as he that was circumciſed when an Infant, was a debtor to the Law. But this is not meant here; for this definition ſpeaketh

eth only of Circumcision as God's seal, and God doth not seal that any man believeth restipulateth; he sealeth only what he saith and testifieth, to wit, his own part of the Covenant. He no where testifieth, that this or that man believeth; but that if he do, he shall be saved. I say, it is not said to be a seal of his *faith*, but of the *righteousness of his faith, of that faith which he had being uncircumcised*, of such a kind of faith. That is, it is a sign or seal of justification upon condition of believing as he did while uncircumcised. It is a seal of the truth of this Covenant or Promise, and of God's faithfulness in standing to it. He that believeth with such a kind of working-faith, shall be justified and saved; or, to speak more properly, he that believeth and obeyeth as *Abraham* did.

It was indeed a seal of the righteousness of *Abraham*'s faith (subjectively and individually taken) but not as his faith; else it would seal righ-

righteousnes and justification to none else, upon such a faith as his. Though it did seal his Justification, he having that sort of faith the general promise was made to; yet it did not seal his justification primarily, but only consequentially, *viz.* by sealing the general promise. It did not seal justification to his faith as his; but as true, unfeigned, or faith of such a sort, such an operative, obediential one, as the Promise was made to, which was sealed. It would have sealed that thing it did seal (that promise, he *that so believeth shall be saved*; he that believeth with such a kind of faith as is described by being called the faith which *Abraham* had being uncircumcised) whether *Abraham* had believed or no: for, that he believed, was, as we use to say, contingent or accidental to the thing sealed. I know some *Anabaptists*, to elude arguments drawn from hence, would have it a seal of the righteousnes of *Abraham*'s faith only, and

and that it was ſo to none elſe; interpreting it to this ſenſe, to wit, That it was given as a reward to him, a great and ſignal believer, and others were circumciſed upon other accounts. But if this was the meaning, we might as well call every great bleſſing (which he had as a reward of his faith, as having children in his old age, deliverance from dangers and difficulties, and conquering enemies, which were given to him as rewards of his faith, and tokens of God's love) a ſeal of the righteouſneſs of his faith, and a ſign or token of the Covenant, as this is called, *Gen.* 17. 11. and as the *Rain-bow* is called a ſign or token of another Covenant, *Gen.* 9. 8.

Now if Circumciſion was not a ſeal of *Abraham*'s faith at all, nor a ſeal of the righteouſneſs of *Abraham*'s faith as his (as hath been, and might further be made apparent) but of the righteouſneſs of ſuch a kind of faith as his was; then it evidently

and

and essentially follows, that it was a seal or confirming-sign of this doctrine, covenant, or promise, made to the whole world, That whosoever of faln man should believe God as *Abraham* did, should be righteous, treated by God as righteous; be justified, pardoned, rewarded, blessed, (these words are promiscuously used) whether he be circumcised or not; and so the Apostle saith in the latter part of the verse, *that righteousness might be imputed to them also that believe*, though not circumcised. For that he be circumcised, is so alien from the promise, as to be no part of the condition: for else Circumcision had sealed an untruth, if a man that should perform the condition, should not be justified though he be uncircumcised.

And indeed, since Baptism is a seal of the same, *viz.* of justification or remission of sins upon repentance, and bringeth forth fruits meet and suitable, as is said of *John*'s Baptism (and sure you will grant the faith

required in those days was included in the word *Repentance*): And the Lord's Supper is a seal of the same New Covenant made in Christ's blood, called also the Gospel which the Apostles were sent to preach. And the Apostle *Paul* saith, *He hath made us able Ministers of the New Covenant*, 2 Cor. 3. 6. and we see what that Covenant is, *Rom.* 10. 6, 8. *The word of faith which we* (that is, he and other Apostles) *preach*: the law of faith is this, *If thou believe, thou shalt be saved.* Since, I say, this is the tenour of that which Baptism and the Lord's Supper seal, *if men believe and obey the Gospel, they shall be saved*; it doth demonstrably also follow, that if a man did perform the Gospel-condition, the condition of that Covenant whereof Baptism is a seal, he would be justified and saved whether he were baptized or no, whether he received the Lords Supper or not (as our Divines use to prove against the Papists), else they did seal an untruth. And surely none

none will deny, but those holy Ancients we read of in the primitive time of Christianity, who terrified through an Error taught by some, (*viz.* That there was no remission for sins committed after it) deferred Baptism till toward their death, were justified before Baptism; and they that so delayed, as to dye without it, were yet saved by virtue of the Gospel promise which it seals. If it seal this, *He that believeth in the Gospel sense*, that is, believeth and obeyeth the Gospel, *shall be saved*; then it evidently follows, that the receiving the seal is no part of the condition, nor necessary with this kind of necessity as the condition. Though I could shew you how it may indirectly, and *quasi postliminio jure*, come to be necessary to the condition; and also how it is directly necessary upon other accounts; not only *necessitate præcepti*, but by way of accommodation, to work, preserve, and encerease the condition, and to comfort and assure.

And the Objection here arising is inconsiderable, *viz.* That one that should refuse to be baptized (having never been baptized before) and to receive the Lords Supper, cannot have the condition. For though in ordinary circumstances in our days, wherein there is much light, and such things are made plain; it would be next to an impossibility that a man should heartily believe all Fundamentals; and be heartily willing, and earnestly desirous, to obey God and Christ in every command, to the best of his knowledg, and yet through some error refuse the Sacrament; yet such a thing it may be is possible: for you will not be so uncharitable as to deny this of those Ancients, Ecclesiastical History tells us of. But however, let it be granted that this cannot be (as it is indeed certain it cannot be in ordinary cases; for it would be ordinarily a wilful knowing refusal to submit to Christ's rule and dominion, which indeed is perfectly

fectly inconsistent with performing the Gospel-condition) yet this doth not oppose this *hypothesis*, for it speaketh only on supposition, If a man were a truly believing and sincerely obedient one, who should thus refuse to comply with these beneficial commands, he would be justified and saved. And by the way you may observe, that which may be very helpful to you for the understanding these and many other things, *viz.* this, the difference between that which is necessary as a condition of a promise, and that which is not a condition, but is necessary upon some other account; you may say of any performance that is not a condition of a promise, That if he perform it not, he will yet have right, so he do but perform the condition, though he cannot perform the condition without performing this thing. And consequently, if any should deny sincere obedience to be a condition of justification, he must say (or he ignorantly

norantly contradicts himself), That if a man should believe, though he did resolve, never to obey, he must be justified and saved, though it should be granted he cannot believe without obeying.

The Apostle here hath proved, That Circumcision is so far from being meritorious, as the Jews held, that it was not so much as a condition necessary to justification. And though it might be objected here by the Jews, But why are not the believing-Gentiles then circumcised upon those other accounts? Yet here is enough said for the present scope in proving justification may be had without it; and this is answered by the Apostle in other places: and also they might easily answer themselves, knowing there was another seal instituted instead of it, *viz.* Baptism, called *the circumcision of Christ*, *Col.* 2. 11.

I am sensible that I have let my Pen run out of my designed short method, thinking these words needful

ful to be understood, to rectifie many vulgar mistakes, and to give light to these and other controversies.

If any dislike what is here spoken, or do not understand me, or think I contradict my self; they may pass this over, as being something alien, and only read this following, which is enough to my main design.

What pretence have any from this place to maintain, That repentance or obedience are not necessary to justification or right to Heaven, or that they are not included in the word Faith? May we not say of Circumcision, that it was, as Baptism is, a seal of remission of sins upon repentance and faith? was it not a seal of this promise, He that repenteth, believeth, and obeyeth, walketh in the steps that *Abraham* walked in, shall be saved? Yet that you mistake not some words I have here used, take notice, That when I use these words, *such a kind of faith*

as Abraham's, *an operative faith*; I grant I ſpeak vulgarly, cuſtomarily, and improperly; and not naturally and ſtrictly uſing the word [*Faith*] for that which is properly ſo called: for I know, that it is not of the eſſence of faith to be operative or not operative; the effect is no part of the cauſe; nor doth *ingredi definitionem*; it is not the diviſion *generis in ſpecies ſuas*, but *ſubjecti per adjuncta*, or *cauſæ per effectus*. So when we ſpeak of operative knowledg, we mean by it ſomething more than knowledg, yea ſomething that is not knowledg, but that knowledg produceth. For all that is ſtrictly and properly knowledg, that is underſtood in this phraſe, *operative knowledg*, may be in a wicked man. If you ſhall object, *But not ſo clear a knowledg or faith*; Let that be as it will, true or falſe, the degree doth not alter the ſpecies. So that if I would have ſpoken ſtrictly and properly, I ſhould have ſaid. *He that believeth and obeyeth with that kind*

of

of faith and obedience that Abraham *did, ſhall be juſtified.* This I could make plain; but it is not my buſineſs here to prove, but my deſign is only to anſwer, thinking I have proved ſufficiently already. But to proceed with the words.

That he might be the father of all them that believe, though * *not circumciſed, that righteouſneſs might be imputed to them alſo. That he might be the Father,* &c. Theſe words ſeem to have reference to the words before the exegetical parentheſis, *viz.* theſe, *and he received the ſign of circumciſion:* The meaning is, his faith; *and then*, or, *and afterward*, he received the honour from God to have this ſign firſt given to him, to uſe himſelf for his comfort, and to tranſmit to others, *viz.* his poſterity, and thoſe that ſhould concorporate with them, to ſeal this, that whoſoever ſhould do as he did, ſhould

* δι' ἀκροβυσίας, non obſtante præputio. Διὰ huic ſimile, 1 Pet. 3. 20. Octo animæ ſervatæ ſunt δι' ὕδατος, per medias aquas, vel, non obſtantibus: & forſan illud, 1 Tim. 2. ult. σωθήσεται διὰ τῆς τεκνογονίας, ſervabitur, non obſtante puerperio: nec abſimile σωθήσεται ὡς διὰ πυρός, 1 Cor. 3. 25.

ſhould be juſtified; *that he might be the father*, that is, an eminent example, or prime pattern of the juſtification of others: for in this, the Apoſtle ſeemeth in this place to lay the ſtreſs of his Fatherhood, in his being a copy of the juſtification of others, as appears by theſe words following, viz. *That righteouſneſs might be imputed to them alſo*, whether circumciſed or not. If we ſhall go further, and ſay, There may be included this alſo, That God's teſtification of his being juſtified on his believing, and his having this honour, to have this Ordinance firſt given to him, to ſeal, that whoſoever walked in his ſteps ſhould be juſtified; and the great exemplarineſs of his faith, that all theſe together are as a moral Cauſe objectively influential to make him a *fœcund* cauſative exemplar, to beget many children of his faith, to cauſe them to walk in his ſteps, that they may be juſtified as he was. This is a truth; but either is no part of his mean-

meaning; or, if it be, alſo connoted in the phraſe (as it is likely it is) it ſeemeth not to be inſiſted on here by the Apoſtle, as his chief meaning of his being a father; but this only or chiefly, his being a prime firſt pattern of the juſtification both of the Gentile and Jewiſh believers. I think, I could ſhew you great inconſiſtencies and inconveniencies in any other explication of this verſe, ſetting the preſent controverſie aſide. And becauſe I uſe to think I cannot ſpeak very intelligibly in ſuch things without an inſtance, I will here give you one: Suppoſe a great King ſhould give to an offender that hath pleaſed him by ſome exploits, a Livery to be worn by him and his Family, in token, to ſeal and oblige himſelf to, and aſſure others of, this promiſe, That whatſoever offender or offenders ſhall do as he did (before his receiving of it) he or they ſhall be acquitted from all penalties. Here, 1. The firſt receiving this Livery to be

be worn by him and his, is given as a reward to him (and not by way of ſealing) and as a peculiar token of the Royal favour; and the ſame may be ſaid of his exploits being mentioned in the promiſe to deſcribe the condition by: For it is to reward and caſt an honour on him, to make them a pattern to others. Theſe two agree to none elſe; and therefore herein muſt the fatherhood lye. 2. As a ſeal of the promiſe, his Livery ſealeth his particular acquittal only ſecondarily, even by ſealing the general promiſe primarily and immediately, *viz.* That whoever do as he did, ſhall be acquitted, whether they have the Livery or no. That it is more aſſuring and comforting, *&c.* to his Family, having the Livery, and performing the condition, I grant, but paſs it by as alien. 3. The King by thus honouring him, by giving him this Livery as a reward, and alſo in giving him it firſt, and alſo as a ſeal, with this ſignification, that whoſo

whosoever shall do such exploits, *&c.* & also by making his exploits the pattern the *regula* and *mensura*, hath put this honour on him, to make him as it were a father of all after thus acquitted, as receiving this honour to be the first and chief pattern of the acquitting of all that do as he did, they being acquitted after him in like manner only as he was. 4. He may also be called a causative father (in the sense I have explained it) of men after him doing as he did, and consequently being acquitted as he was, his exploits being morally influential to incline men to attempt to express and copy them out, because so taken notice of by the King, as to be propounded by him to notifie what kind and what manner of exploits they must be that this acquittal is promised to.

First, A father or pattern of the manner of the justification of the Gentile-Christians, representing, that as he was graciously pardoned, not justified

juſtified for any worthineſs of his own, being a ſinner, and an idolater; but pardoned upon his believing and obeying God, and following his call, yea while uncircumciſed: ſo may the idolatrous uncircumciſed Gentiles, that have none of the outward priviledges you Jews boaſt of, be received into favour upon their turning from their idolatries, and believing and obeying the Goſpel; and ſo he is their father.

Ver. 12. And ſecondly, A father or pattern of the manner of the juſtification of us Jews, that have theſe outward priviledges, in that we muſt be juſtified as he was. He was indeed circumciſed as we are; but his juſtification was not by that, or any merit of that; but the condition of his juſtification was his heart-circumciſion, his believing, obeying, fearing God; and ſo muſt be, and always was the juſtification of any Jew, not by, or by the merit

rit of any outward priviledges, but by God's pardoning their great ſins in a Goſpel-way, upon their heart-circumciſion, or walking in the ſteps of that faith of our father *Abraham.*

Ver. 13. *For the promiſe that he ſhould be heir of the world,* that is, have great things, have great temporal and ſpiritual mercies, *Canaan* and Heaven, the world to come typified by it, was not made to him and his ſeed, that is, ſuch as he, obedient believers (as you may ſee by the places after cited) through the law, Obey perfectly, and live without pardon, and ſo not of Goſpel-grace; but through the righteouſneſs of faith, by a promiſe of forgiveneſs in a gracious Evangelical way, upon their repenting, believing, obeying God. See *Rom.* 10. 6. what is meant by *the righteouſneſs of faith,* to wit, a law of grace.

Gal. 3. *v.* 14, 15, 16, 17, 18. is a place parallel to this, where the Cove-

Covenant confirmed of God in Christ to *Abraham* and his seed, that is, of an inheritance and blessedness to men walking in the steps of his faith, is called the promise whereby he gave the inheritance to *Abraham*; and by his seed there, are meant believers, as you may see plainly by *v.* 29. and by Christ, *v.* 16. is meant Christ mystical, *viz.* Believers, as Expositors agree.

So also *Heb.* 9. 15. *A Mediator of the new testament*, or covenant, *that they which are called* (*i. e.* effectually called, obedient believers) *might receive the promise of the eternal inheritance.*

Ver. 14. *For if* only *they that are of the law* (that is, they that are righteous without pardon, that perfectly obey, see *Gal.* 3. 10.) *be heirs*, are to have great things, *then faith is made void, and the promise made of none effect*; that is, then there is no place, no reward for faith, repentance, and turning from sin to God, for those that have been sinners, or obey

obey not the Law perfectly, and that implied promise, which is implied in God's justifying *Abraham* upon believing, God not being partial; but *whosoever feareth God, and worketh righteousness, shall be accepted:* and that promise which was sealed in circumcision, *That whosoever should believe and obey God as he did, shall find great reward as he did,* is made of none effect, if men be to attain the reward by the Law of works without pardon. And the Law given Four hundred thirty years after (if it require perfect obedience, so as to accept nothing less) hath disannulled this promise. Then none can be justified unless they be men of such merits as you suppose such outward observances and priviledges make you; that it is due of strict Justice, and not from a gracious promise made to sinners. And also I will shew, that you that are of the Law, and stick to that, cannot be justified or saved, whatever you think to the contrary.

Ver. 15. *For the law worketh wrath: for where there is no law, there is no transgreſſion.* This proveth what he affirmeth before, That happineſs comes not by the Moral Law, and ſo neither by any ſubordinate revelation which is reductively comprehended in it; not by the whole ſyſtem or body of precepts given by *Moſes*, as for inſtance, by the command of circumciſion, which reductively belongs to the Moral Law, for that is, *Obey whatever I ſhall any way command you, or dye*; and none perfectly obey. That place *Gal.* 3. 10. is like this; *As many as are of the works of the law* (i. e. ſtick to that for juſtification) *are under a curſe: for it is written, Curſed is every one that continueth not in all things written in the law to do them:* Which conſequence of the Apoſtle's would be inconſequent, but that it leans upon this implied foundation that none do ſo, *viz.* all things written.

So

So here the meaning is this: these laws, take them as laws and commands, they only work wrath, and make sins more, by multiplying commands more, and so make the Jews more guilty than any, and further from justification than any, having more laws, and more clearly revealed. A man that would look to be justified by exact obedience to every precept, and will look for no pardon, will find these laws will be so far from justifying him, and conferring right to any reward, that they work only wrath, and oblige him the more to condemnation. For, *where there is no law, there is no transgression.* Many of these things which you Jews sinned in omitting, would have been no sins, had not God thus revealed his will to you in such multitudes of commands; and others not so great sins.

Ver. 16. Therefore happiness is not by the law, that is, by unsinning obedience, or making all up by

meritorious works; but *by faith*, that is, in a Goſpel-way, by ſome promiſe made of pardon to ſinners, called *the law of faith*; by ſome promiſe made to ſinners (to whom juſtification cannot be of debt); upon their repentance, belief, and ſincere endeavour of obedience. And it is thus of faith, that it might be of grace and mercy. And it is thus of faith, that the promiſe might be ſure to all the ſeed, that is, to all that walk in the ſteps of *Abraham*'s faith, that believe, repent, obey God in difficulties, whether they have thoſe great priviledges you boaſt of, as the Jews; or none ſuch, as the Gentiles. And ſo he is the father of us all both Jews and Gentiles, *i. e.* a pattern of our juſtification; both, being juſtified the ſame way as he was.

Ver. 17. *As it is written, I have made thee a father of many nations.* Either this is a remote meaning of theſe words cited; or it is an alluſive accommodative making uſe of this

this citation, which ſeemeth frequent with this Apoſtle. The meaning however of the Apoſtle is this: As I have received thee into favour upon thy believing me in every thing, and obeying and following my call; ſo, many of ſeveral Nations, both Jews and Gentils, ſhall receive grace and favour, and bleſſedneſs from me, in thus turning from ſin, and believing and obeying me, as thou haſt, and ſo be juſtified in ſuch a way as thou art; and ſo thou ſhalt be their Father, a prime example or pattern of their juſtification.

Ver. 18, 19, 20, 21. He ſheweth the faith of *Abraham* was a great and ſtrong faith; he believed the moſt unlikely things upon God's credit; *believed againſt hope*; believed God was able to do what he promiſed, though never ſo unlikely; he never conſidered the difficulty: it was a faith that carried him out to truſt and obey God in every thing. So would the Gentiles be-

lieve the reſurrection of Chriſt (which he compares there to *Abraham*'s believing God could quicken the dead, the dead womb, and alſo dead *Iſaac*, Heb. 11. 19.) and the almoſt-incredible things of the Goſpel; and be carried on by ſuch belief, to obey and follow God and Chriſt, notwithſtanding all their ſufferings and diſcouragements, they may be juſtified and ſaved without being circumciſed, and keeping the Ceremonial Law, or perfectly the Moral Law; as he applies this belief of God's raiſing the dead, to his raiſing Chriſt from the dead, *v.* 24.

Ver. 22. *And therefore it was imputed to him for righteouſneſs.* That is as I have again and again explained it, he was graciouſly accepted and acquitted, and rewarded upon it, and treated as if he had been an innocent juſt perſon, though he was not ſo in the ſtrict ſenſe of the law, or natural equity.

Ver.

Ver. 23, 24 *Now it was not written for his ſake alone that it was imputed to him*; but we may make uſe of it; it was written for ſome great end; and therefore ſheweth, that though the Gentiles be unworthy perſons, and have no merits by ſuch priviledges or obſervances, as the Phariſaical oppoſers of their reception ſuppoſe themſelves to have; yet if they do as *Abraham* did, they ſhall fare as he fared; if they believe this great difficulty of raiſing Chriſt from the dead, and carry ſutable to ſuch a faith, righteouſneſs ſhall be imputed to them alſo; that is, they ſhall be pardoned, their ſins ſhall not be imputed to them; which was the thing to be proved, ὅπερ ἔδει δεῖξαι.

Chap. 10. *v.* 11. The Apoſtle reaſſumes the ſame; and here are ſome paſſages ſome may think make againſt what I have preached.

Ver. 2. The Jews *have a zeal for God, but not according to knowledg.*

Ver. 3. *For they being ignorant of God's righteouſneſs* (i. e. his way of juſtifying ſinners by pardon) *and going about to eſtabliſh their own righteouſneſs* (of perfect obedience or meritorious works) *have not ſubmitted themſelves to the righteouſneſs of God*, that is, God's way of pardoning ſinners by the Goſpel, as he explains it, *v. 6.*

Ver. 4. *For Chriſt is the end of the Law for righteouſneſs to every one that believeth.* It is to be acknowledged that the Law, as every Law, doth require as its end perfect obedience primarily; and upon default of that, ſecondarily the puniſhment of the tranſgreſſors. But Chriſt hath ſatisfied this, as much to God's honour and its content, as if it had been perfectly obeyed, or the penalty ſuffered by us. And this Propitiation is for thoſe that believe, that perform the Goſpel condition. So that there is no neceſſity now of our unſinning obedience, or our making

king ſatisfaction by meritorious works in order to our juſtification; but only of our performing the Goſpel-condition: and they are ignorant of this way of God.

Ver. 5. *For Moſes deſcribeth the righteouſneſs of the law*, the Covenant of Works, the way that they ſtick to for juſtification, thus: *That the man that doth theſe things, ſhall live by them*; i. e. without pardon, *Lev.* 18. 5. *Gal.* 3. 12. *Moſes deſcribeth*, that is, theſe words of *Moſes* taken in the ſtrict law ſenſe, as a law, and in the ſenſe you underſtand them, repreſent that way you ſtick to for juſtification; I ſay, repreſent that way.

For it is apparent that thoſe very words, and the whole body of the Moſaical law, were a Goſpel-covenant of grace as they were given by *Moſes*, and underſtood, and ought to be underſtood by the people: The meaning was, If you endeavour to do all theſe ſincerely, and

and lament your falling ſhort, you ſhall be juſtified, bleſſed, live; otherwiſe you ſhall perish. I could make this fully apparent, that it was a gracious Covenant: for it was ſpoken to ſinners, and with ſuch words, *I am the Lord thy God*; and, *If you will obey my voice*; and *Moſes* ſprinkleth blood, and ſaith, *Behold the blood of the Covenant*; which Covenant they reſtipulated to, when they promiſed to obey his voice; and God ſaith, *I have heard the words of the people and they have well ſaid in all that they have ſaid*: which he would not have ſaid, if the meaning had been, We promiſe to do things impoſſible; to make that it ſhould be ſaid, We never have been ſinners, and we will perfectly obey in every thing, without the leaſt remiſneſs in thought, word, or deed. But to be ſhort, ſee Mr. *Ant. Burgeſs Vindiciæ Legis*, 24 *Lect.* proving by ſix Arguments, That though the Law given by *Moſes*, taken ſtrictly and abſtractly as a rule, holdeth forth

forth life on no terms but perfect obedience: yet take it as it was given and administred by *Moses* to the people as a Covenant, and so it was a Covenant of Grace, made in the blood of Christ, promising justification and happiness upon sincere endeavours of obedience. And Mr. *Ball* on the Covenant, proveth the same of these very words, and that the people did so understand it, [*if you sincerely endeavour*] and ought so to understand it. So *Calvin l.* 2. *Instit c* 9.

These Jews were for justification by it meerly as a Law, and strict Covenant of Works, as if there was no justication to be expected from it, but by reaching the preceptive part in every thing; and if so, then there was an end of the Gospel preached to *Abraham*; then this Law that was 430 years after it, would have disannulled the promise made of God in Christ, That whosoever should believe, repent, obey sincerely, should be saved. Whereas,

as, as it was given by *Moſes*, it was the Law of Grace and Faith, as the following verſe ſhews; the ſame for ſubſtance that was made to *Abraham*, and is now made to us.

But take it as a law, a ſtrict law of works, and it is repreſented by that, *The man that doth theſe things, ſhall live by them*; which is indeed eſſential to every law; any law juſtifieth the doers of it; and in this ſenſe there can be no juſtification, that is, juſtification without pardon, but by doing every thing: if you be guilty of the leaſt omiſſion or negligence, you are out of its juſtification, and under its condemnation or curſe.

Ver. 6. *But the righteouſneſs which is of faith, ſpeaketh on this wiſe, Say not in thy heart*, &c. That is, the tenour of the covenant or law of grace, ſpeaketh thus, *&c.*

But now come to the Moſaical diſpenſation, as it was a covenant of

of grace to be understood with that Gospel-ἐπιείκια, and moderation, as it was given by *Moses*, and is explained *Deut.* 30. 12, 13, 14, &c. and in many other places; and you will find it is *the word of faith which we preach*, the same for substance with it.

For the Gospel-rule of justification, the righteousness of faith in that Chapter mentioned, saith, *Say not in thy heart, Who shall ascend? &c.* that is, Be not now sollicitous, do not perplex your selves in saying, Alas I am hopeless, for I have broken the law; or, I shall never be able exactly to obey it for the future in every thing: Do not trouble your selves as if God required any thing of you that you could not perform, though you was really desirous to do it with the prevailing-bent of your soul: for as for those failings which are consistent with this, though they be sins, yet they should not cause despairing trouble: For Christ by his satisfaction

faction hath procured they ſhall not hinder your happineſs; he is the end of the Law, as was ſaid. But all that is required of you for life and juſtification, is a thing very eaſie, was there but a willing mind. God will not require what you have not (as ſome troubled ſouls are apt to think) what is ſo out of your power, that you cannot do it, though you fain would; but will, if there be a willing mind, accept of what you have, ſuch poor ſtuff as our degenerate ſtate is capable of performing, if willing. It is now brought to your own choice (*I have ſet life and death before you, therefore chuſe life*, v. 19.) you cannot now chuſe it on the terms of it, and yet miſs it.

Say not in thy heart, Who ſhall aſcend into heaven? as if the obtaining of juſtification to thee a ſinner, was ſuch a thing as could not be come by, was ſet before thee on an impoſſible condition: this is in effect to deny Chriſt is riſen and aſcended into

to Heaven for our justification: for, to bring Christ from Heaven, is to do what in thee lies to deny, to hinder his ascending into Heaven; and you do it by this saying, which is virtually to deny he hath finished his work; to think you must do some impossible thing your selves, as, keep the law perfectly your selves for salvation.

Say not, Who shall descend into the deep? do some impossible thing to fetch up righteousness and life for us sinners. This is in effect to deny Christ to have dyed for our sins: What did he dye for, if some difficult impossible thing be required of us?

Ver. 8. But what saith the Gospel-rule of righteousness, the righteousness of Faith? The thing is easie to come by, that is required of thee; it is *nigh thee, even in thy heart and mouth. And this is the word of faith*, the Gospel *that we preach*; do but *confess with thy mouth, and be-*

believe in thy heart that God hath raiſed him from the dead, and carry ſuitably to ſuch a belief, *and thou ſhalt be ſaved*, without the laborious and innumerable obſervances of the Jews, which they can never perfectly obſerve, whatever they pretend, and ſo can never be juſtified their way.

Theſe two it is probable he names as the moſt generally difficult parts of the Goſpel-condition at that day, To believe God hath teſtified him to be the Meſſiah, by raiſing him from the dead, notwithſtanding all ſcoffs at the reſurrection, and endeavours to perſwade you to the contrary; and confeſſing him in the times of danger and difficulty, when like to loſe all by it: and many apoſtatizing Chriſtians maintained it was not neceſſary to confeſs, but that they might deny him when danger approached, ſo they but kept their hearts right; which ſeemeth to be implyed in thoſe iro-

ironical expreſſions, 1 *Cor.* 4. 8, 9, 10, 11.

Ver. 10. *For with the heart man believeth unto righteouſneſs*, &c. True hearty yeelding to the obedience of the Goſpel, is enough at firſt for juſtification: but if you would have your juſtification ſo to continue, as to reach ſalvation, you muſt hold out to the end, in confeſſing him, though with the danger of your lives.

Ver. 11. *For the Scripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed.* Ver. 12. *For there is no difference between the Jew and Gentile: For the ſame Lord over all, is rich unto all that call upon him.* Ver. 13. *For whoſoever ſhall call on the Name of the Lord, ſhall be ſaved.* It is all one as if he had ſaid, Whoſoever believeth, and carrieth ſuitably to ſuch belief, ſhall be ſaved; and he uſeth *calling on God*, and *believing God*, promiſcuouſly; which would not be ſenſe, if they did not mean the ſame thing, the ſame Goſpel-condition. And indeed,

as many promiſes of Juſtification and Pardon are made to Prayer, as to Believing; but the meaning is, carry ſuitably to ſuch prayer, believe, obey, repent.

I am weary of eaſie work, and ſo give over. All thoſe other places in this Apoſtle's Epiſtles, that have any ſhew to oppoſe the Doctrine delivered, are to be interpreted in purſuance of this deſign, That men are juſtified only by pardon of ſin, through the Propitiation, upon performing thoſe ccuditions pardon is promiſed to; and ſo may the Gentiles be juſtified without ſuch perfect obedience to the Law, or meritorious priviledges, or ſatisfactions. If I ſhould proceed, I can only repeat the ſame again and again, with very little variation, upon the places following, *Gal.* 2.11,12,13,14, 15,16. *Gal.* 3.

Gal. 5. 2. *Paul* once circumciſed *Timothy*, yet here ſaith, *Behold I Paul ſay unto you, If you be circumciſed*, that is, upon this account (elſe

(elſe he would not have ſpoken ſo ſeverely) to make you ſuch worthy perſons as to need no pardon; *Chriſt ſhall profit you nothing.*

Ver. 3. *For I teſtifie again to every man that ſhall now be* (thus, or on this account) *circumciſed, he is a debtor to the whole Law.* He muſt look to it that he fail not in the leaſt; for he virtually diſclaims all pardon by Chriſt, and ſo ſhall not have it.

So, *Tit.* 3.5. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt.* Ver. 7. *That being juſtified by his grace,* &c. This Scripture tells us what is meant by *work*, and what by *faith*; and plainly, to any conſidering man, *James* 2. 14, to the end.

When ſome had (it is probable) miſ-underſtood ſuch expreſſions in St. *Paul*'s Epiſtles, as if only believing the truth was enough for ſalvation; the Apoſtle *James* ſhews, that by *Abraham*'s faith, was meant

his faith and obedience; and ſaith that thoſe words, *believed God*, mean *believed God and obeyed him*, in offering up his ſon; and other difficulties like that, 1 Maccab. 2.52. *Was not Abraham found faithful in temptation? and it was imputed to him for righteouſneſs?* As *Phineas executed judgment, and it was counted to him for righteouſneſs throughout all generations*; that is, God rewarded him graciouſly with an everlaſting Prieſthood, as if he had been a righteous man, a deſerving man; when yet he was not, by the Apoſtle *Paul's* argument, that the word [*counted*] implieth it was not due to him ſo doing, but of grace: Ver. 22,23. *When he offered up his ſon, then the Scripture was fulfilled*, perfectly explained, *that ſaith, Abraham believed God, and it was imputed to him for righteouſneſs*; that is, God acquitted and rewarded him upon his faith and obedience, as if he had been a righteous man in the ſtricteſt ſenſe, when indeed he was not.

And

And you may obſerve it would as much ſerve the Apoſtle *Paul*'s arguing, and ſupport what he builds upon it, if the very words had run thus, *Abraham believed and obeyed, and it was counted*, &c. and it is plain that was the meaning, as you may ſee, *Gen.* 22. 8. *In thy ſeed ſhall all nations be bleſſed, becauſe thou haſt obeyed my voice:* or if they had run thus, *He walked before God, and was upright, and it was counted*, &c. and this is ſaid in effect, in ſaying, If he did ſo, God would do great things for him, *cap.* 17. 2. Or if the words had been expreſly thus; *Abraham feared God, and it was accounted to him for righteonſneſs:* and we do read as much in ſenſe, though not in expreſs words, Gen. 22.12. *For now I know thou feareſt God, ſeeing thou haſt not with-held*, &c. Ver. 16. *By my ſelf have I ſworn, For becauſe thou haſt done this thing, and haſt not with held thy ſon, that in bleſſing I will bleſs thee.* It would be a poor bleſſing, if it did not include juſtification. I ſay, had

had the words run ſo, the Apoſtle is ſo far from excluding theſe things from being a condition of juſtification, that ſuch words would as well have proved what he is proving; only they would not ſo occaſionally have ſerved to preſs them to the great difficult duty of that day, the believing Chriſt's Reſurrection.

FINIS.